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THE
PHILOSOPHY OF EDUCATION,

WITH

ITS PRACTICAL APPLICATION TO A SYSTEM AND PLAN OF

POPULAR EDUCATION

AS A

NATIONAL OBJECT.

By JAMES SIMPSON,

ADVOCATE.

SECOND EDITION.

Serene Philosophy !

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Without thee, what were UNENLIGHTENED man !

Seasons.

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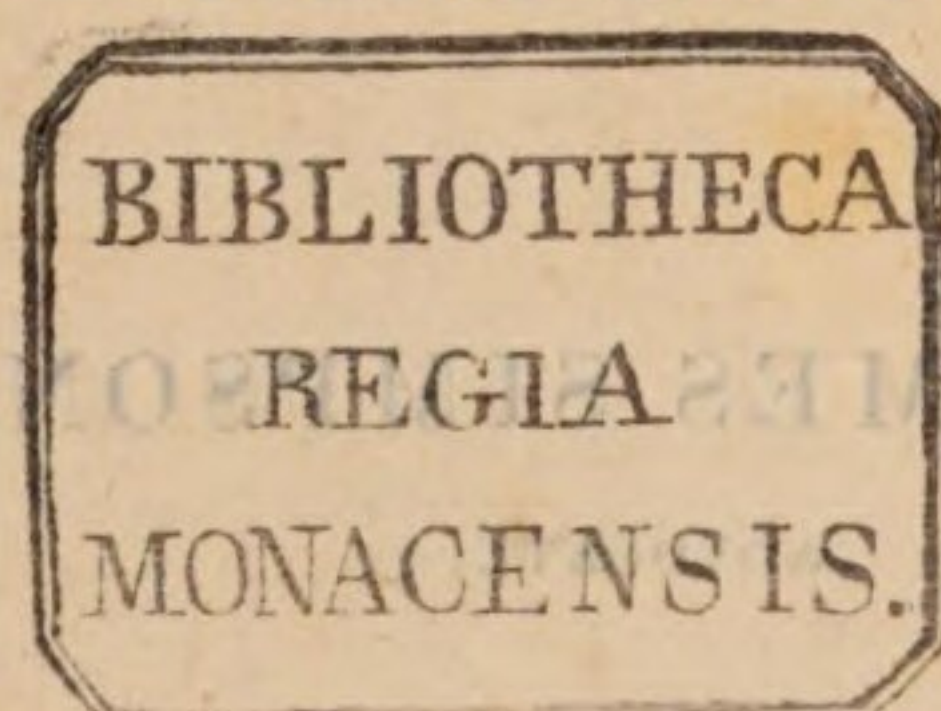
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THE
PHILOSOPHY OF EDUCATION

WITH
ITS EFFECTS ON THE DEVELOPMENT OF THE MIND AND THE
CHARACTER OF THE INDIVIDUAL

POPULAR EDUCATION

NATIONAL OBJECT



SECOND EDITION

Second Philosophy

Second course of evidence and truth

Without these, what were the enlightened man?

Second

EDINBURGH

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MDCCLXXI

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defined, to which the education of every sane human be-

PREFACE

TO

THE FIRST EDITION.

A deep conviction and solemn feeling of the necessity—the urgency—of a great National measure for enlightening, and morally elevating, the great body of our countrymen, are the author's motives for offering the following pages to the deliberate consideration of the public. Whether they shall think his views juster and more practical than those that may have been before them, in a hundred other works on the "interminable theme of education," it is not for him to anticipate; but he ventures to hope that they will find the subject placed in a light somewhat different from any with which they are already familiar. He appeals to the Crisis—a great increase of popular power, an immense extension of popular influence, without commensurate directing knowledge and controlling virtue; and he claims a patient hearing, as the right of the humblest contributor to the difficult subject, to receive, and the duty of every wellwisher of his country and his species, to bestow. In this treatise the reader's attention will be called to larger views of the

subject of education, in its principles and practice, than he may have met with before, and that in relation to ALL classes of the community, for the education of man, adapted to his nature, knows no distinction of ranks ; but he will likewise, it is humbly hoped, see the limit defined, to which the education of *every* sane human being ought to be carried, in order to fit him for that place in the social system, and in the creation of God, for which he was called into being. With the diffidence becoming the attempt, and the deference due to his masters in the science of national economy, the author has ventured to propose a PLAN of popular education for public judgment and legislative adoption ; content if it shall move that discussion, by which it cannot fail to be greatly improved. He will be more than enough rewarded, too, if he shall succeed in reviving some share of interest in the neglected subject of the philosophy of Man, and his relations to external things, without which the science of education must remain, as it has hitherto remained, incapable of practical application, and *therefore* a discarded weariness. He repeats that the object presses,—that it is exciting anxious inquiry,—and that it is shortly destined to rouse the attention of the most careless and inobservant dweller in the land.

EDINBURGH, 5th April 1834.

PREFACE

TO

THE SECOND EDITION.

THE subject of Education being progressive, and increased attention having been given to it since the date of the first edition of this work, it is none of the least of the advantages of a new edition, that it can illustrate principles from the latest cases of an extending experience. Of this the author has not failed to avail himself; and while he has added to the number of his facts, he has modified and corrected some of his statements. On the whole he feels himself on stronger ground than that on which he stood before. Encouraged to anticipate a wider circulation, he has, by closer letterpress, by a trifling curtailment in the size of the volume, and by dispensing with the treatises on Criminal Legislation and Homicidal Insanity, which may appear in a separate form, he has been enabled considerably to reduce the price of the work.

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THE PHILOSOPHY OF EDUCATION.

INTRODUCTION.

Education not yet placed on a right basis—Sound views exist, but are not systematised—The present an attempt at their combination—"Ignorance prevails to a horrible extent"—The truth that it is connected with suffering practically disbelieved—Appeal to fear—to justice and benevolence—Just notions of the general happiness—Intellectual and moral necessary to physical improvement—Direct enjoyment from intellectual and moral elevation—The higher faculties of man are the gift of God, and intended for cultivation, use, and enjoyment.

EDUCATION has not yet been placed upon a philosophical or practically useful basis. It is felt that it is imperfectly attained even by the educated, utterly withheld from the multitude, and not yet systematised either in plan or principles. In presuming to offer to the public the following pages, there is one avowal which the author cheerfully and gratefully makes. While failure to systematise education has disappointed much talent and worth which have been engaged on the subject, yet in many a reflective and eloquent page there are views unfolded which possess the character of essential truth, and offer ready materials to the hand of the architect of a more practically useful structure than the authors themselves erected. It may safely be predicated, that there already exists a large proportion of the materials of a philosophical system of education, not rough in the quarry, but almost marked by their symmetry for their places in the building, and inviting to their own combination, as a comparatively easy task, a very inferior workman who will collect them together. Such is the utmost pretension of the following attempt. The reader who is familiar

with works on education, will perhaps scarcely discover in these pages a thought with which in substance he has not met before ; but if he shall find known thoughts in combinations different from any in which he may hitherto have recognised them, and better adapted to the great end to which they were directed, the utmost success for which the author dares to look, will have attended his humble labours. A new combination of existing constructions, for a beneficial end, is an invention entitling the combiner to the royal patent. Every one is welcome to claim for himself, or any one else, any such stray idea, if he detect it in the following work ; all the author asks is the use of it.

It is most important for us all to be aware that much intellectual and moral darkness broods upon our land ; that “**IGNORANCE PREVAILS TO A HORRIBLE EXTENT**”* in our country ; that on ignorance must ever attend suffering, physical and moral ; and that suffering accordingly abounds. In the resolutions of the British and Foreign School Society of March 1831, the confession is more than once emphatically made, that “**ENGLAND IS YET UNEDUCATED.**” Dr Chalmers says, yet more despondingly, “**In the grievous defect of our national institutions, and the wretched abandonment of a people left to themselves, and who are permitted to live recklessly and at random as they list, we see enough to account for the profligacy of our crowded cities, and for the sad demoralization of our neglected provinces.**”† But connection, in the closest relation of cause and effect, between ignorance and all this profligacy and demoralization, is by no means a practical belief with a large portion of the educated classes themselves ; and this is the only assignable reason for the amazing indifference, the incredulity, and even scorn, with which all plans, schemes, and projects, for the enlightenment of the great body of the people, are yet treated.

The Edinburgh Review has made a pointed appeal against this error, to the public **FEARS.**‡ None are safe, most certainly, in the centre of pestilence, in daily contact with demoralization and crime ; but our fears are inferior impulses, and are not adequate to generous purposes ; of these purposes higher motives are the fitting guides, nobler faculties the ministers. Our fellow-men shall share our lights, if we have any ; not that we may be more safe, but that they may be more happy. The best sel-

* Lord Chancellor Brougham's Speech at the Wilberforce Meeting at York, October 1833. † Bridgewater Treatise. ‡ No. 117.

fishness is justice, and, higher yet, an unselfish benevolence, overflowing in its own disinterested exuberance. The Creator will not bless any lower motive to do good. *His* system is arranged upon the supremacy of justice and benevolence in Creation, and Christianity is mainly addressed to these faculties in man. Till we ourselves have light and truth and love enough to see and feel that our own good flows as a secondary but invariable consequence from our efforts exerted, primarily, and in their motives exclusively, for our fellow-men, we shall in vain attempt to improve them; we must first improve ourselves.

Besides being actuated by a powerful impulse to increase the general happiness, we must arrive at just notions as to the true nature of that happiness. It is an error, springing from limited views of human capabilities, to rest satisfied with the *physical* weal of our fellow-men. The benevolent Henry IV. of France longed for the happiness of his people, but his lights were satisfied with wishing that there were "a fowl in the pot of every peasant in his kingdom." Had he directed his utmost kingly power to achieve this physical object, he would have failed. It is by operating on the moral and intellectual man, that the only steady and permanent provision is made for his physical wants. The peasant must be capacitated to provide his own fowl. The kind-hearted monarch would have *given* the fowl, if he could, and often repeated the dole; but he would thereby have degraded the whole character of his people, and unfitted them for the attainment of substantial permanent prosperity. The only true channel of physical comfort will be found in cultivated intellectual and moral powers. Besides attaining the self-denying, upright, benevolently-co-operating, and industrious habits which live in the very atmosphere of an improved morality, an enlightened intellect looks before and after, observes relations, calculates consequences, and, according to the nature of things, avoids evil, and secures good. But this is not all; it is the humblest office of an elevated moral and intellectual character to improve the physical condition; when it has established bodily comfort, and, what is a new contemplation for the thinking few, reasonable leisure from reasonable toil,—an indispensable element, as shall hereafter appear, of human weal, physical and moral,—it is in itself a positive good, a source of direct enjoyment, far above the richest material possessions. This scarcely requires illustration to the enlightened and the moral.

They have only to reflect how small a proportion of their enjoyment is physical or sensual, when compared with that which consists in the refined delights of knowledge, of taste, of feeling, and of sentiment, reaped from books and social converse, from the acts of benevolence, and from the acknowledgments of religious thankfulness and adoration. These give their chief value to easy circumstances, not the mere command of material accommodations ; and it is from these that our fellow-men are in a great proportion excluded, by the exhaustion of their time and strength in labour, and by their want of capacity, from deficient education, to convert their leisure, if any they had, to these higher enjoyments. The Creator has done his part. He has given to every man some portion of intellect, some share of moral sentiment, intended not merely to control his animal appetites, for the preservation of his own safety, but to furnish him with pure and refined delight, which we have only to conceive sufficiently intense, to gain a faint glimpse of Heaven. He does nothing in vain. Let those who despair of human nature, reflect that, if He has given to man a share of those high endowments which are the only real approach to his own image, then assuredly he has designed them for cultivation, for use, and for enjoyment. To deny this,—and it is practically denied in our abandonment of seven-eighths of our countrymen to ignorance and all its evils,—is to deny that the intellectual and moral nature of man is the work of God.

CHAPTER I.

ON THE EFFECTS OF IGNORANCE ON THE CONDITION OF THE
MANUAL-LABOUR CLASS OF THE PEOPLE.

Manual Labourers seven-eighths of the population—Twofold division of the People—1st, PHYSICAL condition of manual-labour class—Their ignorance of the conditions of health—Neglect of air, houses, beds, skin, ablu-
tion, muscular exercise—Cholera—Ardent spirits and Sunday drunken-
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mals—Other causes of low condition—Effects of the Poor Laws and al-
lowance system—Religious condition—Present provision for education
—Reading and writing—Scottish parochial schools—Prevailing preju-
dices.

THE production and preparation for man's use, of the ma-
terial necessities, comforts, luxuries, and elegancies of life,
occupy the *hands* of nearly seven-eighths of the population of
this country. Machinery is only a combination of tools to
extend the power of the hand. Still more than seven-eighths
of our population live by labour of some kind, either of hand
or head; so that there is not perhaps one in fifty of the whole
population of Britain who lives entirely independent of labour.
This last mentioned limited class may be ranked, for my pre-
sent purpose at least, with those whose labour is not manual;
so that we may assume a two-fold division of the British peo-
ple into the manual-labour class, and the class above manual
labour. In considering the condition of the manual-labour
class, it must not be lost sight of that they are endowed in
kind, though not generally in degree, with the like capabilities
of education with the class above them, with the like faculties
for the attainment of knowledge, moral elevation, and genuine
religion.

First, The PHYSICAL condition of the whole class of manual labourers, is much worse than it might be rendered, and by themselves, if they were more enlightened than they are. Making allowance for grades in their condition, and individual exceptions, a great majority of that class is left utterly uninstructed in, and lives of course in disregard of, the simplest conditions of health. In too many instances* the light and air, which Heaven bestows and man excludes, very imperfectly enter to cheer and purify their dwellings. In the worst cases, they sleep in beds, often several persons in one, which rarely know cleanly change, and have become infectious as the depositories of insensible perspiration, ascertained to be nearly a pound weight from each adult in twelve hours. The nocturnal consumption of the air of a crowded room renders it a positive poison to the lungs, the heart, and the blood; and when the workman has to contend with a deleterious trade during the day, what must the effect be, upon his health, of the atmosphere and contact of his repose? Rising from this dormitory, of the operation of which on his constitution he is profoundly unconscious, the manual labourer resumes his day garments, in part of which he has probably slept, and “unwashed” returns to his labour. He has never learned the import of the word “unwashed,” the diseases external and internal of an unheeded skin, the consequences of obstructing that exquisite organ which exhales waste, and therefore hurtful, matter from the system, aids importantly in the regulation of the animal heat, is an agent of absorption, and the seat of touch and sensation. Nature lavishes water, as she is profuse of pure air for which every vital function pants; but water is refreshing, deterrent, and luxurious, in vain to the son of toil.† Mr Thackrah of Leeds, the able and useful writer upon the diseases incident to trades, says,

* It is important to offer a caveat against being thought to state the case too strongly against this class of my countrymen. We have all seen many clean and comfortable houses belonging to workmen. Very generally, however, we observe a disregard of *ventilation*; and, if we perceive a want of this essential of health in their houses, we are led to suspect the state of their beds. I not only will permit every manual labourer, who conscientiously can, to claim exemption from my description, but should rejoice that the exemptions were numerous.

† This, and other conditions of health, are admirably treated of in “Principles of Physiology,” by Dr Andrew Combe, physician in ordinary to their Majesties the King and Queen of the Belgians; and in his “Physiology of Digestion,” more recently published.

on the subject of ablution, “ There are other trades in which the surface of the body is affected, though in a less degree, by the peculiar substances applied ; but, without entering into further detail, I would urge the necessary effect of almost all the occupations of a manufacturing town in fouling the skin. When we consider the functions which this organ is known to perform, independently of those which physiology suspects but has not ascertained, when we refer to the natural products of the skin, insensible perspiration, sweat, unctuous matter, &c., we wonder how men can endure the compound crust of soot, dust, and secretions, with which they are enveloped. Throughout the *whole* of the labouring classes, and indeed among the majority of the middling and upper, this subject is strangely neglected. Cleanliness is practised in a very imperfect manner ; the whole surface is seldom washed ; and, in most persons, the body, with the exceptions of the hands and face, is cleaned only by the removal of those impurities which adhere to the linen. Bathing is rarely used in any form.”

It is another condition of health that the muscular frame shall be suitably exercised by motion and exertion. Some kinds of manual labour, and these besides often in the open air, exercise generally the muscular frame, and such labour is the most healthy ; while other kinds are carried on in confined and ill-aired rooms, or manufactories which are loaded with flying dust and deleterious effluvia, and afford no exercise beyond a movement of the fingers, or a turn of the wrist. A few minutes of fresh air between his work-place and his home, is the workman's portion of that cheapest and best of luxuries ; and worn out in mind as well as body, by the monotony of twelve or fourteen hours' employment, he swallows his meal, often drinks ardent spirits, which aggravate greatly the power of every other destroyer of his constitution, and in the same bed, and in the same air, he spends the night, as he did the night before, in the unrefreshing sleep of already formed disease. Can we wonder that fevers, cutaneous and other infectious diseases, originate in the unheeded persons, neglected beds, and unventilated dwellings of many of this class of people. When the irruption of the Cholera forced us—I wish I could say from higher impulses than fear—to enter the manual labourer's abode, and explore the state in which he lived, a very general want of cleanliness was discovered, and in many houses a horrible state of

filth. Swine-sties were in some instances found in the very rooms already squalid with human crowdedness. The disclosure was too humiliating and alarming ever to be forgotten, and it was the first step to the cure of so great an evil that it should be fully known.

When to all now described is superadded indulgence in ardent spirits, the physical degradation of the manual labourer is complete ; and as a temporary stimulus to weakened nerves and a vacant mind, this practice is dreadfully prevalent among his class. He has from his childhood been left in profound ignorance of the effects of the vice upon the functions of his body, his moral character, and social condition. In the society in which he lives, on the contrary, he has been accustomed, from his childhood, to connect drinking with manly privilege, conviviality, and pleasure, and to deem it not only safe, but wholesome and beneficial. Sunday is a day of too prevalent intoxication among the manual-labour class ; and their employers well know, that Monday and even Tuesday are in consequence what are called slack days in the workshop and manufactory. I have been assured, by benevolent medical practitioners who visit the worst classes of manual labourers, that they find it unsafe, as well as disgusting, to go among them on the days of their orgies, when the scenes of drunkenness which they witness are altogether indescribable. It will afterwards appear how education may be brought to bear upon this shocking vice, which, in a greater degree than is generally supposed, is a sin of ignorance. Without early moral training and intellectual enlightenment, it is to be feared that those excellent institutions called Temperance Societies, extensive good though they have done, will do little to reform that part of the class in question who most require it. What is *their* vow to abstain, if you should get it, against their appetite to indulge ? The vow binds none whom light and knowledge would not have as securely bound ; and it is well known that the example of the vow has no effect on the ignorant and the debased. The truly moral are on principle members of the society of temperance ; they use all things as not abusing them, and need not the aid of an undertaking. It is knowledge of the mischiefs of spirits-drinking that has brought all the sincere adherents of the societies within their pale. None will join them without knowledge, and when knowledge is generally attained Temperance Societies will cease to be necessary. Although the engagement is not so high a mo-

tive as voluntary temperance, yet, in the present state of morality, the benefit to society of a general restraint would be incalculable. The evil of intemperance must be put down by a general effort; and the first step should be a change in the usages of hospitality. Why should we offer our visitors poison and intoxication!

There is a view of the intemperate use of intoxicating liquors, which I am not aware that either Temperance Societies or Educationists have yet taken. It is a view which accounts for much of the difficulty of reclaiming the drunkard, namely, that his wretched slavery is a disease which ranks him among the insane. This is an opinion beginning to be current among physiologists, and which has actually been brought to the test of physical demonstration by one of the ablest and most philosophical writers in America, Dr Charles Caldwell, Professor of the Institutes of Medicine and Clinical Practice in Transylvania University. In his "Thoughts on the Pathology, Prevention, and Treatment of Intemperance as a form of Mental Derangement," published in the Transylvania Journal of Medicine for September 1832, Dr Caldwell avers that drunkenness consists in an affection of the brain, the spinal cord and nerves being also implicated. The appetite for intoxicating liquors, like other appetites, has its primary seat in the brain; and the augmented intensity which attends indulgence is explained by reference to the ordinary principle of exercise increasing the activity of any organ.

In many instances the organic excitement becomes so great as to constitute a form of mania; and then drinking is an irresistible passion, and is indulged in at the sacrifice of character, family, and fortune. So long as this excitement continues, remonstrance, warning, and denunciation, avail as little in preventing drinking, as in curing fever, or repairing a broken bone; but whenever it is subdued by proper treatment, the craving also disappears. The remedies proposed by Dr Caldwell are consequently not mere moral remonstrances, or arguments addressed to the intellect, but bleeding, tartar emetic, cold applications to the head, cathartics, and spare living. By these means the paroxysm is shortened, and by their repetition its return is prevented. The physician to the Kentucky Lunatic Asylum has found the above mode of treatment successful. The nauseating effect of the emetic is particularly beneficial in moderating cerebral ac-

tion. The cold applications ought to be used only when excitement is present. Dr Caldwell admits, however, that it is only recent and acute cases which can be speedily cured. Those of long standing are much less tractable. Still a good deal may be done by withdrawing all stimulating liquors, and resorting judiciously to local or general bleeding, antimony, plain food, exercise, tepid bathing, and warm clothing. But as every form of mania is more or less periodical, and tends to return, perseverance in regimen is essential to the permanent safety of the patient.

Dr Caldwell affirms very truly, that nothing could tend more to diminish the prevalence of habitual drunkenness than to have it deemed and proclaimed a form of madness, and dealt with accordingly. Hospitals erected for the reception of drunkards, and authority given to confine them there and subject them to treatment, would be among the most important institutions that could be established, and would effect an immense saving of life, health, property, and reputation. Whole families are involved in permanent ruin and wretchedness from the want of such establishments. If this be considered an encroachment upon personal freedom, it is so only in the same way that the confinement of thieves, or the removal of nuisances, are encroachments on freedom. It is the safety of society which, in both instances, requires the individual to be restrained. Intemperance, like other forms of derangement, is shewn by dissection after death to be an affection of the brain, and also by its being hereditary in families, and breaking out at the same age in several individuals of the same stock; and hence Dr Caldwell infers the much greater advantage of prevention than cure. He condemns the absurd convivial usages of society, as constant provocatives to intemperance, and he cannot do so too strongly. There is much improvement here already; no considerate person, for one thing, now thinks of giving spirits as a reward or incentive to his servants or workmen.

There are probably few members of temperance societies who have yet attained to a philosophy of man beyond that which teaches that the mind acts, and is acted upon, without connection with bodily organization. In consequence of the belief that thought and feeling are the acts of a spirit which operates independently of the body, it follows that all the "old school" appliances for the improvement of the people belong chiefly to the department of abstractions. Now, of

the mind the morbid action, at least, is demonstrated to be the result of disease in its instrument the brain. Temperance societies have never thought of this. They will never get, at least they will never keep, any member who labours under the disease of intemperance, or a predisposition to it. I cannot withhold the following admirable observations on this important subject, by that eminent physiologist Dr Andrew Combe.* “Intemperance in the use of spirituous liquors is one of the vices that degrade and render miserable a large portion of the operative classes in Britain. The object is to provide a remedy for the evil, and the first step toward this end is to discover its cause. The causes of intemperance, then, may be one or other of the following: 1. An innate love of intoxicating liquor, in the form of a strong craving appetite.” This, Dr Combe says, amounts to disease, and afflicts even well-educated females, and is traced by him to a character of brain inherited from parents. “Where the tendency to drunkenness,” says he, “takes its rise from a particular state of the organisation, moral and religious admonitions, unaccompanied by physical applications, bear very much the same relation to its cause, as a discourse does to over-excitement of the ear. The drunkard from this cause is a patient who requires physical as well as moral treatment. He must by all means be restrained from using intoxicating liquors, and subjected to a long course of physical training, to change the habits of his body, before any success in his reformation can be expected; and is not to be confidently relied on, even when all these measures have been applied. Repentance, promises of amendment, and other merely mental impressions, have as little abiding influence on such men, as the waves raised by the wind on the surface of a lake; they may be strong while they last, but their endurance is brief, and their effects truly transitory. If this principle be founded in nature, we consider it of paramount importance to be known as a law instituted by the Creator, that men may be aware, not only of the treatment which their vices demand from their guardians, but of the influence on their offspring of their own irregular habits.

“2. A second cause of intemperance may be extreme deficiency of food, either in quantity or quality, accompanied by severe toil. The effect of bodily labour, carried beyond the physical strength, is to exhaust the nervous system of its

* Phren. Journ. vol. viii. page 606.

energy and vivacity. When toil ceases, there is a painful feeling of want and depression, attended by a craving for stimulus, which is nearly intolerable. Looking to the cause of the evil for our direction in applying a remedy to it, we would prescribe wholesome food in sufficient quantity, cleanliness, fresh air, and labour proportioned to the strength. The application of these sanative means, however, requires time, money, and a condition of mind in which the whole conduct is subjected to moral restraint. The individuals subject to this form of temptation, however, are in general sunk deep in hopeless poverty, and, at the end of each day's labour, are scarcely able to provide means for purchasing the plainest food in the most moderate quantity. Beset by the feelings of depression, and that heart-gnawing craving for stimulus and reaction which we have described, they fly, as if impelled by an irresistible infatuation, to the gin shop, and enjoy a moment's felicity, which we verily believe to be to them inexpressibly delicious, although most transitory, and soon to be followed with suffering still more severe than that which, for the moment, it relieves. If this be a correct description of the cause of intemperance, in a large proportion of the operative classes, it points out the means necessary to be adopted for its removal. The physical condition of the sufferers must be improved, as the first step; and one means of doing so would be to teach them the real cause of the passion which impels them to drink, and to aid them in overcoming it. They should be assisted and encouraged to obtain more nutritive and abundant food, and to cleanse their persons, apparel, and habitations; and some grateful mental stimulus should be administered at the hours when the periodical indulgence is generally resorted to. While the physical causes are left untouched, sermons, and essays, and lectures against intemperance will produce only a temporary and limited effect. They will operate only on those individuals whose moral and intellectual powers yet retain so much strength as to be capable of maintaining an ardent struggle against the craving impulses of their physical nature; a portion small in number, in such circumstances of destitution.

“ 3. A third cause of intemperance may be a flow of exuberant spirits, arising from strong health and worldly prosperity, in persons of little education, knowledge, and mental cultivation. Our intemperate ancestors of the middle and higher classes were men of this description. They felt with-

in themselves a great capacity of enjoyment ; but having few ideas, and no intellectual pursuits, they were grievously at a loss to discover in what direction they could obtain substantial pleasure. The bottle presented itself as the readiest and most obvious fountain of joy. They drank deep, and expanded their souls in rude and boisterous merriment." Dr Combe here enumerates some examples, the conviviality sometimes lasting several days and nights. Looking to this class of causes of intemperance, therefore, Dr Combe recommends for its removal, the institution of seminaries for instructing in useful and entertaining knowledge every class of the community.* "An excellent foundation," continues Dr Combe, "for improving the moral and physical condition of the people would be laid, by instructing them in the constitution of their own minds and bodies, and shewing them how the organs and faculties which they possess are all capable of becoming fountains of enjoyment, if rightly employed, and of intense misery, if abused. If the Creator has bestowed a rational nature on man, he must have intended him to improve his condition by studies such as these ; and I shall never cease to appeal to the conscience and understanding of the teachers of mankind, until they shall condescend to do justice, at once to the Author of the universe, and to their fellow-men, by giving due attention to the order of creation. I ask them how they can answer to their own minds for neglecting truth at once so obvious, and so practically useful."

The manual labourer, whom filth, foul air, muscular and

* A select committee of parliament obtained, after a severe struggle, by Mr Buckingham, reported upon the manifold evils of drunkenness, its causes and remedies. This report has been printed in a cheap form, and widely circulated. It has made the most thoughtless serious. There was some ill-timed, and far from creditable, merriment in the Senate itself, when the astounding report was presented. "The laugh was seasonable," as Burke once ironically remarked, "and the occasion decent and proper." It was loudest, alas ! when the following passage was quoted, offering one remedy for the evil of intemperance. "A national system of education, which should embrace as an essential part of the instruction given by it to every *child* in the kingdom, accurate information of the poisonous and invariably deleterious nature of ardent spirits, as an article of diet in any shape, and the inculcation of a sense of shame at the crime of voluntarily destroying or thoughtlessly obscuring that faculty of reason, and that consciousness of responsibility, which chiefly distinguishes man from the brute." Now this very information so ridiculed in parliament, is already a carefully reiterated lesson in all well-conducted Infant Schools. It has never been lost sight of in the Model School of Edinburgh. See Appendix, No. I. Mr Buckingham has brought in bills for the very institutions above recommended by Dr Combe.

nervous relaxation aggravated by ardent spirits, have combined to predispose to and affect with disease, has had no lesson ever taught him that his weakened frame, predispositions, and actually formed diseases, will be the wretched inheritance of his children, if he shall become a father. The same ignorance that has induced his own condition, renders him reckless of the misery, the guilt, of transmitting it. He himself derived a tainted constitution, perhaps, from his progenitor, and, with his own actual deteriorations superadded, conveys it to his offspring. A few such generations must extinguish the stock, the very source of such a population. If infants are born in poisonous air, nursed in infectious beds, swathed in scanty and unchanged clothing, denied those ablutions so notoriously indispensable to the skin, when most vasculent, and more active and important in the infant economy than all the viscera put together,—these last, too, tasked beyond their power by the reflux circulation which an uncontracted and unobstructed skin would have disposed of,—is there just cause of wonder that they are swept away in thousands by convulsions, croups, and bowel-complaints, or that the seeds are sown in infancy of the numerous diseases of after life? The London bills of mortality prove that nearly a fourth of the infants baptised, die within the first two years from their birth. This mortality is not the design of the Creator: it is not true of the inferior animals, and therefore must have removeable causes; which causes will assuredly be found in gross ignorance. The animals are guided aright by their instincts; man ought to be directed as truly by his observing and reflecting powers, which were given him for that end; but then the condition of cultivation and improvement was annexed to the gift, and that command of the All-wise is forgotten or disobeyed.

I have often thought the general complaint of annoyance from the faults of domestic servants scarcely reasonable, when we consider the class from which we receive them. With all the habits of negligence, disorderliness, and insensibility to uncleanness and foul air, in which they have, in many cases, been born, nursed, and bred, they enter our houses, and most readily undertake to keep them in proper order, to anticipate the numberless minutiae of our personal accommodations, and at once supply, by intuition and sympathy, our wants, nay our whims. We soon find, though here, too, there are rare exceptions, that their notions and ours on all these points

differ widely. Great disarray and want of cleanliness to us, is order, neatness, and sweetness to them; ventilating of rooms, and airing of beds, are to them mere troublesome fancies; dusting is an unnecessary disturbance of what, by nature, falls so noiselessly and lies so impartially; they remove, of course, only what is pointed out to them, and sit down contentedly in the midst of what remains. In nothing should we reap more every-day satisfaction from judicious education, and they themselves more comfort and respectability, than in the improvement of our domestic servants.

I cannot leave the deplorable picture, and it is not overcharged, of the physical condition of a considerable portion of the manual-labour class, without a brief extract, which too truly confirms the worst I have said, from a work which has deservedly excited much attention, Wade's "History of the Middle and Working Classes." After describing, on the authority of Dr Kay,* the long protracted labour and injudicious food of the manufacturer, Mr Wade says, "It is not from actual distress many work-people use this unsatisfactory and noxious diet, but from bad habits and management. A large proportion of them have wages sufficient to supply them with solid and wholesome food, were they well laid out, instead of being squandered in vain luxuries or enervating excess. To preserve them in health, their diet should consist of animal food, wheaten bread, and malt liquor, and not much liquor of other kinds. From the long hours of labour and close atmosphere in which they are confined, the operative feels the necessity of some artificial stimulus. Coffee, tea, and beer of good quality, are most suitable for this purpose. Instead of relying on these in moderate quantities, what do the manufacturing labourers do? Many of those receiving the highest wages, are in the habit of spending a portion of their leisure after working-hours, especially on a Saturday evening, and during the Sunday, in besotting themselves with ale and beer; and still oftener with the more efficient stimulus of gin. It is customary for them in many of the towns, to stop at the gin-shops and take a dram as they go to their work in the morning, and another as they return at night; and where, as is frequently the case, the houses of the work-people lie in a cluster round the factory, it is not uncommon for a whole-

* "The Moral and Physical Condition of the Working-Classes employed in the Cotton-Manufactories in Manchester. By James Philip Kay, M. D."

sale vender of spirits to leave two gallons, the smallest quantity which can be sold without a license, at one of the houses, which is distributed in small quantities to the others, and payment is made to the merchant through the original receiver. The quantity of gin drunk in this way is enormous; and children, and even girls, are initiated in this fatal practice at a very tender age. Ardent spirits are not the only stimulus in which this class of people indulge. Many of them take large quantities of *opium* in one form or another; sometimes in pills, sometimes as laudanum, sometimes in what they call an anodyne draught, which is a narcotic of the same kind. They find this a cheaper stimulus than gin, and many of them prefer it." Again, Mr Wade observes, "The competition of the Irish has acted most unfavourably on the state of the poorer classes. They have not only lowered wages, but the standard of living. In Manchester the habitations of the Irish are described as most destitute. They can scarcely be said to be furnished. They contain one or two chairs, a mean table, and most scanty culinary apparatus, and one or two beds, loathsome with filth. A whole family is often accommodated on a single bed, and sometimes a heap of filthy straw, and a covering of old sacking, hide them in one undistinguished heap, debased by vice, penury, and want of economy. Frequently two or more families are crowded into a small house containing only two rooms, one in which they sleep, in the other eat; and often more than one family live in a damp cellar, containing one room, in whose pestilential atmosphere from twelve to sixteen persons are crowded.* To these fertile sources of disease are sometimes added the keeping of pigs and other animals, with other nuisances of the most revolting character."

Besides dissolute habits, bad diet, and local uncleanness," continues Mr Wade, "another source of unhealthiness in the manufacturing districts is the *severe and unremitting labour of work-people*. The employment of spinners and stretchers is among the most laborious that exist, and is exceeded by that of mowing alone, and few mowers think of continuing

* A medical friend told me that he attended a poor man in a fever, in a cellar in Edinburgh, from the floor of which it was often necessary to pump out the water. When lately in Manchester, I was assured by a medical gentleman there, that all his acquired habits of braving assaults upon his senses, were often too weak for the noisomeness of dwellings into which he was called to enter.

their labour for twelve hours without intermission. Add to this that these men never rest for an instant during their hours of working, except when their *mules* are doffing, in which process they also assist; and it must be obvious to every one, that it is next to impossible for any human being, however hardy and robust, to sustain this exertion for any length of time, without permanently injuring his constitution. A collier never works above eight, and a farm-labourer seldom above ten hours a-day: and it is therefore wholly out of all just proportion, that a spinner should labour for twelve hours regularly, and frequently for more. The labour of the other classes of hands, as *carders, rovers, piecers, weavers*, consists not so much in their actual manual exertion, which is very moderate, as in the constant attention which they are required to keep up, and the intolerable fatigue of long standing, without being permitted to lean or sit down." Working what are called *over-hours* is a most mischievous practice, which masters should discourage by every means in their power. In Manchester, observing factories continuing lighted up as late as eleven at night, I was told that the people were working over-hours, for larger wages, to be spent, in too many instances, in sensuality. It is an unblest gain which is made, either by workmen or masters, by labour in addition to that which is already over-labour. I conversed with enlightened and benevolent masters who are exerting themselves not only to put down over-hours, but to abridge the hitherto regular duration of labour. The workmen themselves contend for the *privilege* of over-hours!

Although the moral condition of the manual-labour class is anticipated at this stage of our inquiry, when treating of the physical, I shall finish Mr Wade's statement. "It is almost unnecessary to remark on the low state of MORALS in factories. One who has the best opportunities of observing, remarks, 'that the licentiousness that prevails among the dense population of manufacturing towns, is carried to a degree which is appalling to contemplate, which baffles all statistical inquiries, and which can be learned only from the testimony of observers. And in addition to overt acts of vice, there is a coarseness and grossness of feeling, and a habitual indecency, which we would fain hope and believe are not the prevailing characteristics of our country.'"* "The illicit intercourse and

* Inquiry into the State of the Manufacturing Population, p. 25. Ridgeway, 1831.

general licentiousness of the sexes, result from the circumstances in which they are placed. They are exempt from the restraints of other classes; they have few or no pleasures beyond those arising from sensual indulgence; it involves no loss of character, for their companions are as reckless as themselves; it brings no risk of losing their employment, for their employers do not take cognizance of these matters."

Mr Thackrah directs an enlightened attention to the causes of unwholesomeness in manufactories, and trades in general, but almost all his suggestions imply the co-operating enlightenment of the work-people themselves.*

I anticipate the answer to all I have said on the subject of the physical negligences of the manual-labour class, namely, that they have no leisure to be cleanly in their persons, beds, and dwellings. From rest barely sufficient they are summoned to renew their toil, and, after the close of day, they have neither time nor inclination for any thing but food and repose. I admit and deplore the monstrous evils, physical and moral, of excessive or overprolonged labour, and in the sequel will beg leave to submit some remarks on the practicability of a reasonable abridgment of the toil of the manual labourer, *for the purpose of education and improvement*, and that by wiser and more efficient means than combinations to obtain it by force, to be spent, as unquestionably it *now* would be, in idleness and sensuality; but I deny that cleanliness and ventilation are incompatible with even the present degree of labour. There is time found for the ale-bench and the gin-shop. If cleanliness had been constituted *a want*, with an appetite as strong, there would have been no neglect of it in the most overworked labourer. Personal ablution is the operation of a few minutes, ventilation is the opening of a window and a door, airing a bed is turning it down for an hour, instead of making it up warm; while clean body and bed

* I have just heard of a very promising contrivance for at one and the same time carrying off the dust from the atmosphere of cotton and flax-mills, and affording them ventilation. A series of circular perforations are made in the floors, connected with the open air by tubes. Wheels are fitted into the holes, flush with the floor, and are moved rapidly round by the machinery. The dust is sucked out by these wheels as through so many whirlpools, and a current of used air is kept constantly following the dust, while fresh is supplied by other apertures. Where introduced they have improved the health of the work-people in a marked degree. It has even been said, that they have been made the reason for an increase of wages to meet an increased appetite.

clothes might be made a benefit of cheap and easy attainment, by the establishment, in every town, of public washing-stations for boiling and line-drying.* The real obstacle is the disinclination to the trouble of cleanliness, which arises from ignorance of its benefits, and of the evils of its neglect. I shall afterwards shew how simply this most useful practical knowledge may be early and habitually impressed on the minds of the manual-labour class, to the immense improvement of their physical condition.

Secondly, The INTELLECTUAL condition of the working-classes we can scarcely expect, after what has been said of their physical, to find much more advanced; it is in truth very low, and this I fear with fewer exceptions of importance. Who has not felt and deplored, in his intercourse with nearly the whole class, even what are deemed the most decent and respectable, the mass of prejudice, superstition, and general ignorance, which he is doomed to encounter? The working man rarely knows how to better his lot in life, by rational reflection on causes and consequences, founded on early acquaintance with the simpler principles of trade, the state of particular employments, the legitimate relation between labour and capital, and between labourer and employer, the best employment of surplus earnings, the value of character, the marketable importance, to say no more, of sober and moral habits and intelligence; in short, on any practical views of the circumstances which influence his condition. On the contrary, he is the creature of impressions and impulses, the unresisting slave of sensual appetites, the ready dupe of the quack, the thrall of the fanatic, and, above all, the passive instrument of the political agitator, whose sinister views and falsehoods he is unable to detect, and who, by flattering his passions and prejudices, has power to sway him, like an overgrown child, to his purposes of injustice, violence, and destruction. He is told in the harangue from the waggon, and he believes the demagogue's hypocritical slang, that his

* A plan for this purpose was submitted to the Lord Provost of Edinburgh some years ago. But this is far outdone by a washing and drying apparatus, both by the agency of steam, for which Mr Lemuel Wright, engineer, Manchester, has a patent. Hot water charged with soap is several times forced by steam through the clothes packed in a copper vessel; this is followed by hot water pure; and this by simple steam, which rapidly dries the clothes. Half an hour completes a washing, and that without manual labour, or the attendance of the owner of the clothes.

class, because the most numerous, are the most enlightened, and generous, and noble; that they ought to make the laws, and rule the State; nay that their will ought to be law, as their judgment is absolute wisdom. The poor man who believes this will believe any thing, and will act on this belief, as a ready instrument of violence. Witness the peril of the merely accused, but yet untried and unconvicted, who chance to fall into his hands, and a single hint in the street will raise the mob against an innocent person; witness, too, the eager destruction of machinery and property, and the mad burning of food. Can we forget, moreover, the fury and violence with which benevolently offered medical aid in the cholera was repelled, under the impression that “the doctors” *induced* the disease to obtain subjects for dissection, and went the length of poisoning the water!

In nothing is the manual labourer more profoundly uninformed, than as to his own position in the market of labour, and the due relation of labour and capital. He is readily seduced to join combinations to extort larger wages and shorter regular hours, both of which misapplied, as, in his present condition intellectual and moral they would be, to the purposes of idleness and sensuality, would only render his condition worse; and too often he is not slow to aid the physical force of such short-sighted unions, in intimidating and even assaulting, and, it has happened, maiming, nay murdering, other labourers who prefer giving their work to any employer, and at any value they think fit, to joining in the “strike.” By this attempt to force a larger share of capital than without force would come to him, the workman succeeds in nothing but driving it away from the place, or out of the country, and by his own act puts even the wages he quarrelled with out of his reach. Education alone will make it clear to him, that it is in vain for the labourers to expect, in a market where their numbers exceed the demand, to succeed ultimately in the objects of a strike. *Strike* they must, in another sense, in the conflict,* and then they will find that they have reduced the amount of the capital which alone can employ and maintain them, and that fewer hands can be engaged at the same wages,

* Miss Martineau has demonstrated this economical result, with her usual felicity, in the “Manchester Strike,” No. VII. of those truly wonderful productions of truth, feeling, and fancy, “Illustrations of Political Economy,” known to the universal reading public, and marvelled at, as the work of a female pen.

or else lower wages than those that induced the stop must be taken by the same number.

The *pleasures* of intellectual recreation and taste are necessarily unknown to nearly the whole of the manual-labour class. In vain for them has the All-wise given to the intellectual faculties to reap the highest enjoyment from their own exercise; in vain for them has He connected exquisite delight with the contemplation of His boundless works and wonderful ways, of the transcendent beauty and sublimity of Creation, and the harmonious relations of its infinitely varied parts, all tending to effect benevolent ends to sentient beings. The whole Book of Nature is sealed—aye in this enlightened country, to the numerous sons and daughters of manual labour! I am well aware of the benevolent exertions made to dispel the intellectual darkness by such institutions as the Society for the Diffusion of Useful Knowledge, by means of the cheapest periodical ever published, and by private undertakings, such as Chambers's Edinburgh Journal, and Information for the People. Yet I fear it will appear in the sequel, that these admirable repositories of knowledge, of taste, and of virtue, immense as their circulation is, are to a great extent lost upon the mass of ignorance and grossness to which they are directed; and that, as shall likewise afterwards be shown to be true of religion itself, knowledge like that conveyed in the Penny Magazine and Chambers's periodicals, requires early elementary training, both intellectual and moral, for its beneficial reception.

Thirdly, The MORAL condition of a large proportion of the manual-labour class is as low, at least, as the intellectual. I formerly quoted Mr Wade's description of the moral condition of the manufacturing population of Manchester. But much short of this extreme is a low *moral*, in the more enlarged sense of this term; and this, I fear, characterizes a much wider range of the manual-labour class of the people. "Left to themselves," without an attempt made to restrain or regulate in infancy their animal propensities, or to call forth, cultivate, and exercise their moral sentiments, their faculties are prone to work as mere instincts, not greatly more under the guidance of reason than those of the inferior animals. It depends entirely upon his degree of natural endowment, whether each individual manifests more or less animal feeling, more or less selfishness, more or less civility, kindness, or integrity. Without cultivation, the animalism may be expected to preponde-

rate, whence the desires will be selfish, and the manners coarse and violent. Hence the suspicions, jealousies, and envyings of multitudes in that class, and what when compared with their merits often surprises us, their vanity and self-sufficiency; hence also their tendency to act under the impulse of their feelings, and the obstacles they themselves oppose to all benevolent attempts to do them good. These they often repel, as covert intentions for a sinister end. Selfishness is suspicious, and it is notorious that charitable institutions and benevolent schemes are too often looked upon with distrust by those for whose benefit they are intended. Some have attributed the malicious destruction, by persons of this class, of ornament and elegant decoration when exposed, to an envious hatred of these marks of a refined enjoyment of the higher classes denied to themselves. I am rather disposed to think that an animal tendency to deface and destroy, which we observe in the youngest children, and which no pains have been taken to suppress or regulate by education, is sufficient to account for this unamiable trait of character in the humbler ranks of our countrymen. They are certainly not *yet* fit for free admission into parks, gardens, and museums; and these, if they have been opened to them, by way of experiment, have been speedily shut against their reckless destruction, and their often disgusting abuse of the privilege. Infant-school-trained children, it is well known, may be trusted in the saloons of a palace, or amidst the temptations of a flower or fruit garden. The same early training is the best preventive of cruelty to animals, a vice prevalent among the lower classes, beginning in youth with unchecked insect-torturing and rat and cat-killing, and increased in after years, by cruel sports, boxing matches, and public executions, to the length, in many cases, of dangerous ferocity.

The home of the manual labourer is often an uncomfortable one. I make exceptions here, and I trust they are numerous, as I have done under the heads of physical comfort and intellectual improvement; but I feel safe in speaking of a large portion who are below the moral rank of a peaceful and comfortable home. Of scanty supplies it is to be expected that much selfishness will be manifested in the partition; if the man frequents the pot-house, and drinks ardent spirits, his selfishness is always greatly aggravated, and fierce and often dangerous brutality is superadded. The habitually excited lower feelings debase the whole family. The wife, from ill-

usage, often in spite of her best exertions, becomes as violent as her husband, if she has not, in her own improvidence and recklessness, to answer for his faults. The children, capriciously treated, are often wayward and obstinate, and the family circle exhibits a scene of strife, brawling, and violence. If our domestic servants often come from such homes, can we wonder at their proneness to manifest feelings which annoy us, oppose our wishes, and interfere with our comforts? I wish I could say that a low cunning does not prevail to a great extent among the manual labourers; and that even the *simple* peasantry, as they are called, have not their share of this character; advantage-taking, in other words, fraud, is often boasted of, as a proof of address and talent; straitened circumstances induce grasping habits, when nice moral distinctions vanish, and the transition to crime is too easy. It follows that this class, not more from their numbers than the miserable habits of many of them, furnish, in a great proportion, what is called the criminal population. This last unhappy class of beings have all the worst habits we have described, and others yet more deeply immoral and dangerous to the community.*

There are who are blessed with a well-regulated home, whose members are accustomed, in the family intercourse, to control the unsocial and selfish feelings, and to exercise towards each other all the kindness and gentleness of the moral sentiments; where each brings his or her share of knowledge, reflective sense, refinement, and elegance, to the common stock of domestic enjoyment; and, contemplating in the luxury of such exalted intercourse, the temporal reward of the right use of the faculties which God hath bestowed, and a foretaste of the exaltation of these faculties in eternal bliss, keep Him steadily before their eyes, in a sustained consciousness of gratitude and love. Such have forced upon their view a more striking contrast yet between the lot of the manual-labour class and their own, than the greatest possible difference in the physical accommodations of life can suggest. Nor are the elements of this contrast confined to the working-classes. The rich in moral feeling may draw the same contrast between their own social condition and that of a large proportion of the imperfectly educated, whose physical condi-

* That deplorable kind of human intercourse, by which the criminal corrupt and confirm each other, and seduce especially the young from honest labour to depravity, is described at length in the treatise on criminal legislation in the appendix to the first edition of this work.

tion is much above that of manual labour. But when moral, intellectual, and physical privations combine to aggravate each other, a point of human degradation is reached, lower than which man can scarcely fall, and which calls aloud on every friend of his species to do what in him lies to raise his fellow-men out of the mire in which they wallow, and place them in the road which will bring them to a right use of their faculties, and its consequence, the elevation of their character.

The condition of the manual-labour class is unfavourably affected by several causes, partly extraneous to the fundamental source of their sufferings their ignorance. One of these will be found in the incessant demand for their labour, to accumulate the gains of their employers, which has immemorially devoted three-fourths of the working-man's waking hours to toil. Another is evident in the number of unwholesome occupations on which that toil is bestowed. Much light has been thrown by Mr Thackrah, as already observed, on this last evil, in its various forms of vitiated air, noxious fumes,* deleterious materials, distortion of body, exposure to sudden changes of temperature, and likewise on the preventives of and remedies for the manifold evils thence arising, chiefly in relation to the manufacturing population of Leeds. But it is not likely that these preventives and cures will have full efficiency, or the season of labour itself be judiciously and beneficially abridged, without the aid of the workmen themselves. Prolonged toil and unwholesome labour are, no doubt, in one sense, imposed upon the working class; but were they more enlightened, they themselves would abridge the one, and counteract the other; the first by their own economy, moderation, and resource, and the second by the appliance of much qualifying self-protection.

But perhaps the most gigantic evil, acting in co-operation with the ignorance of the working classes, is one which till very lately afflicted our southern neighbours of England more

* Dr Reid of Edinburgh, in his laboratory for practical chemistry, carries off all unpleasant or noxious fumes by a strong draught created by a rarifying furnace, in a tall chimney. He has arranged in his premises a simple and beautiful contrivance for ventilating buildings, however crowded, by the same means. The plan was recommended by Dr Reid to the Committee on the new houses of Parliament, and, I believe, adopted. The celebrated Dr Arnott of London has invented a cheap and effectual method of heating air, which promises to be a great boon to society generally.

than ourselves ; and that was the abuse of the Poor Laws, especially that unspeakable social gangrene the *Allowance System*, as it was called. By this, deficient wages were made up by alms, and a bounty offered for idleness, improvidence, and abandonment. The overwhelming consequences, which every economist predicted, resulted, in even a more blasting operation, upon the whole condition and character of the working classes who had the misfortune of being within their influence, than was foreseen. The report of the Royal Commission of enquiry into the administration and operation of the Poor Laws it is moral sickness to peruse. From the great mass of matter a volume of extracts, embracing its most important information, has been published under the authority of government. It is a shocking detail. The miserable economy of maintaining a great part of the population as partial and often total sinecurists, in other words paupers, was tenfold aggravated, when the allowance, as was notoriously true, was extorted by violence, threats of incendiarism, and actual fire-raising ; for many of the fires were traced to it. The evidence is overwhelming of the destruction, by this system, of the “ veracity, industry, frugality, and domestic virtues of the labourer ;” of “ the rapid increase of vice and profligacy,”—“ the prevalence of the opinion that destitution, however produced, constitutes a claim to be supported by the community, and that dependence on the parish is preferable to independent labour,”—“ the destruction of reciprocal feeling between parents and children,”—desertion of wives by their husbands,”—“ gross sensuality,”—“ improvident marriages, to the great increase of the evil of an over-stocked labour-market,”—“ crime as the result of pauperism,”—“ increase of illegitimate children, the allowance for an illegitimate being greater than for a legitimate child, and illegitimate children being a great advantage to their mothers under the present laws.”

When such a moral pestilence as this spreads over a land, in addition to the desert already made by popular ignorance, the Creator’s designs are defied by his creatures, and they must suffer the penalty of their disobedience. The Poor Laws have been reformed by a splendid act of legislative wisdom and power, although an immense pauper population clung to their abuses with convulsive pertinacity. But the new law is working much better than was expected. The only lasting

cure for the *pauper spirit* is popular education ; and so reported the Commissioners.

Lastly, We feel it almost a mockery, after the foregoing exposition, to ask what the progress of religion is in the manual-labour class. It is the constant complaint of the teachers of religion, that its principles scarcely mingle in the thoughts, much less influence the actions, of the great body of this class.* I have always thought it a mistake to impute this to their want of the means of attendance on public worship ; in their present state, intellectual and moral, if the doors of churches were thrown open to them freely, they would not, in any considerable numbers, enter them. The great majority want the impulse ; that impulse is another word for the activity of the superior human faculties ; but the inferior, almost exclusively, move the manual-labour class. Religion is not addressed to these ; it calls upon the intellect and moral sentiments to control these, as the law in the members which wars against it. A weekly discourse is as the passing wind in the ears of the habitually greedy, the envious, the sensual, the tyrannical, the revengeful, the utterly selfish : a stated preceptive lesson to love God, and his neighbour as himself, is unheeded by the man whose whole soul is drawn by a power, which he was never taught *practically* to resist, in the opposite direction. When Sunday comes, he has the choice of listening to a repetition of this to him unwelcome precept, for the thousandth time, of hearing perhaps a purely doctrinal discourse on the mysteries of our faith, or of enjoying a day of indolence, amusement, or sensuality, or all three. He would not be an uneducated, uninstructed, demoralized man, if he hesitated. In the towns, a very small proportion of the class in question attend public worship.† In the country parishes, especially in Scotland, a considerable portion of this class *habitually* appear in church. The parish minister

* Dr Chalmers, in his speech in the Presbytery of Edinburgh on 23d January 1834, repeatedly deplored the "*practical heathenism*" in which thousands of the population of Edinburgh live. He had even recourse to the strong figure, that it is necessary "*to excavate the population, firmly imbedded in a mass of practical heathenism.*" The expression has become a byword.

† The opinion in the text was written before the report was published which contains the confirmative fact, that, in the churches of Edinburgh, the low-rented sittings for the working classes are in by far the largest proportion untenanted. I greatly fear that the building of new churches will be in vain.

knows each individual, and possesses over him a prescriptive pastoral influence ; he is known, moreover, to all his fellow parishioners ; he is a slave to what in Scotland is called "the fear of the folk," and dreads the loss of character with which irregular performance of ostensible religious duties is followed.* But the church-going of a person so influenced is his whole religion ; it has a set day, and is then suspended till that day week. Of natural religion, as inferred from the glorious manifestations of God in physical and moral creation, he has not an idea ; some religious teachers even forbid him this ground ; and his Christianity is a set of abstract notions, without the semblance of practical direction. Unqualified selfishness resumes its reign in his heart, if it was ever suspended, and an influence the antipodes of Christianity continues to impel his thoughts, words, and actions.† When we speak of a class, we are bound to make allowance for exceptions, and now, as I have done before, I cheerfully make it. But that I have rightly described the character of the religion of a large portion of his parishioners, will not only not be denied by any parish minister, but is bewailed by him every day of his life. Yet, for none of our wants is so much provision made as for our religious. There is error somewhere. Far indeed is it from my thoughts to impute blame to the excellent men who are labouring to "excavate the people from the mass of heathenism in which they are so firmly imbedded." They have no power over an erroneous system, and one not of their own creating. But the application of their part of the process is premature. It is as if the metallurgist were to attempt to melt the gold before it is worked out of the vein. Education is the only excavating process ; preaching, in its utmost conceivable perfection, is a defective engine for the purpose ; purely doctrinal preaching is utterly impotent.‡

* An Englishman lately witnessed in Scotland an instance of this *metus populi*, this *religio loci*. A native friend, with whom he was walking, suddenly fled from his side without uttering a word, and took up a position behind a hedge. "The folk" were coming out of the parish church, and although the fugitive must have known that half of them had been sleeping in it, he could not meet them !

† This is especially true, when the uneducated man's pastor is of a sect that ranks doctrines so far above Christian morality, as nearly to shut out the latter from his pulpit. This has been too much the case with nearly all Protestant sects ; their creeds scarcely allude to the moral precepts of the Gospel ; some of them seem even to exclude them.

‡ The above argument was published before Mr Duff, the Indian mission-

If education shall elevate, as it will be shewn that education alone can, the intellectual and moral, and, by necessary consequence, improve the physical, condition of man, education is the human means which must greatly aid in *preparing* him to receive religious impressions in their genuine spirit, and to apply them to their intended practical ends. *Before* the sower went forth to sow, the soil was prepared. This previous preparation is so plainly pointed out in the parable, that it is surprising that any one can lose sight of it. He was on his way to prepared ground, when some seed fell by the uncultivated wayside. He did not expect to prepare the soil by the act of sowing the seed, else the seed would have taken root by its own virtue on the bare ground, and risen and ripened even among the thorns. I shall have occasion to return to the important subject of a legitimate use of human means; these are, in truth, God's means, for they are the working of the faculties which He hath bestowed that they may be employed, and as such must be perfectly reconcileable with a rational and scriptural view of spiritual influences, which some sincere but over excited Christians regard as direct miracles. Alas! that their effects should be so little visible, and so limited! What the desiderated educational preparation shall be which will aid in furnishing the impulses to Christianity, not only for Sunday, but for every day of the week, will appear when I come to treat of Infant Education.

The reader is requested to view in retrospect the sufferings of the manual-labour class of our country, arising mainly, if not entirely, from their own ignorance; and then survey the extent and nature of the provision made for their education, and he will cease to wonder. The great majority receive no education at all. The education of the class is certainly extending in England, and the parochial schools of Scotland are two centuries old. But we come to the question, what is the *nature* of the education of the humbler classes which is extending in England, and has been so long established in Scotland? Is it of a kind to impart useful practical knowledge for resource in life; does it communicate to the pupil any light upon the important subject of his own nature and place in creation; on the conditions of his physical welfare, and his

ary from the General Assembly of the Church of Scotland, came home and confirmed it, amidst the most enthusiastic concurrence of his audience, in one of the most splendid speeches ever listened to by that Venerable Body.

intellectual and moral happiness ; does it, above all, make an attempt to regulate his passions, and train and exercise his moral feelings, to prevent his prejudices, suspicions, envyings, self-conceit, vanity, impracticability, destructiveness, cruelty, and sensuality ? Alas ! No. It teaches him to READ, WRITE, and CIPHER, and leaves him to pick up all the rest as he may ! It forms an instructive example of the sedative effect of established habits of thinking, that our ancestors and ourselves have so contentedly held THIS to be education, or the shadow of it, for any rank of society ! Reading, writing, and ciphering are mere instruments ; when attained, as they rarely or never are, after all, by the working class to a reasonable perfection, they *leave* the pupil exactly in the situation where he would find himself were we to put tools into his hands, the use of which, however, he must learn as he may. We know well that he will be much more prone to misapply his tools, and to cut himself with them, than to use them aright. So it is with his reading ; for really any writing and accounting of this class, even the most respectable of them, scarcely deserve the name, and may be here put out of the account. Reading consists in the recognition of printed characters arranged into syllables and words. With this most abstract accomplishment may coexist unregulated propensities, selfish passions, sensual appetites, filthy and intemperate habits, profound intellectual darkness and moral debasement, all adhering to a man as closely after as before he could read ; and, be it marked, these qualities will give their bias to his future voluntary reading, and assuredly degrade and vitiate its character ; it will tend to strengthen his prejudices, deepen his superstitions, flatter his passions, and excite his animal appetites. Well is all this known to the agitator, the quack, and the corruptor. They know that the manual-labourer can read ; but they know as well that he is incapable of thinking or detecting their impositions, if they only flatter his passions. No just views of life have ever been given him, no practical knowledge of his actual position in the social system. We are always told, that the majority of criminals cannot *read*, as if the mere faculty of reading would have diminished the number of criminals. This is a great delusion. For the reasons I have stated, mere reading might have increased the number of criminals, it would be quite ineffective in diminishing them.*

* This explains the celebrated moral map of France by M. Guerry, in which it is laid down, that crime is most prevalent in the *educated* districts.

But if the investigation had gone the length of ascertaining with which of the criminals had an attempt at moral training and useful knowledge ever been made, we should have found *that* column of the table a blank, and something like cause and effect would have begun to dawn upon us. It is needless to pursue so obvious a matter farther. If a national system of education is to stop at reading, writing, and ciphering, it would save much trouble and after disappointment not to attempt it at all. If I am reminded of the great improvements introduced by the Lancasterian system, I answer, that I have not seen in the generality of such schools, any thing more than abridged methods, the monitorial chiefly, of teaching numbers to *read, write, and cipher*.* I am aware, too, of what is called the explanatory system, at the head of which stands pre-eminently Mr Wood of Edinburgh, which puts books of useful knowledge into the pupil's hands, and exercises him upon their import with much collateral information. But that system does not introduce him to *realities*, to external nature and its qualities, and the relation thereof to himself; it does not impart to him a knowledge of the conditions of his weal and happiness, and his real position in life. It is, besides, almost exclusively intellectual, and, except in religious lessons, is not addressed to the moral faculties directly. If there be any school for the children of the working class (excepting always the Wilderspin Infant Schools), which systematically takes pains to educate the pupil of this rank of life against the evils which have been shown to arise from his ignorance, and to a deplorable extent actually afflict him, I have not been so fortunate as to hear of it. In most schools, even the parochial, which by incogitate habit we call "the pride and glory of Scotland," some sprinkling of the explanatory system has been introduced; twenty years ago, no attempt was made to explain any thing; but in none—certainly in none, is there any provision for the kind of education which is to make the working man wiser and better, in the manner I have attempted to describe. A new and better system will make a great change on "the pride and glory of Scotland," and, in that change, conferring a rather better claim to that title upon its parochial seminaries, greatly elevate the

* Mr Dun, of the Edinburgh Davie Street School, decidedly the best Lancasterian teacher I have yet met with, has introduced much useful knowledge into his plan; and, if the means were afforded him, would introduce much more.

rank and endowments of their teachers. I know these to be in general excellent persons, much accustomed to be praised and starved by the Scottish public. I know some of them who are learned men, according to the usual acceptation of the word, that is, thorough Greek and Latin scholars; others are mathematicians, and mechanical philosophers, and all are theologians; but they might as well be Brahmins for any good their manual-labour pupils reap from *such* extra accomplishments, beyond reading, writing, and ciphering.

The reader is requested now to estimate the value of an opinion, so common as almost to have grown into a set formula, which we are quite certain of hearing given forth, by several ladies and gentlemen at once, in every company where the education of the manual-labour class is mentioned. "I am no friend to over-educating the working classes; education is running greatly too fast; teach them to read and write, all beyond is above their condition, and only serves to make them discontented with it." This current twaddle comes of the imperfection of the education of those who echo it; an imperfection that has other bitter fruits, to be noticed in the next chapter; the only excuse for it is the ignorance of these opinionists of the length and breadth and height and depth of the social error which they espouse and circulate.*

* In the first edition of this work the picture drawn of the condition physical, moral, and intellectual of the manual-labour classes, was considered, by one or two journals only, to be overcharged. From many well-informed quarters I received confirmations of its truth, and from some, opinions that it was not coloured up to the reality. After two years of farther observation and maturer thinking, I have seen no reason to withhold a republication of the chapter nearly as it at first appeared. Now, as then, I rejoice to admit many exceptions among my operative countrymen; but the general portrait is yet too applicable to a large proportion of them. Now, as then, I set down nought in malice against them. I rejoice in their improvement, and it is the first step to that great end to tell them the truth, and the whole truth, as to their present condition.

CHAPTER II.

ON THE EFFECTS OF IMPERFECT EDUCATION ON THE CONDITION OF THE CLASS OF THE PEOPLE ABOVE MANUAL LABOUR.

The term "Educated class" relative—Our vast attainments in Physical Science—Confusion and error in Moral State—Controversy and party divisions—Contrast of sound legislation—General selfishness—Demands of Christianity—Religion of the "Educated"—Large provision for it—Want of educational preparation—Fanaticism and insanity—Certain social defects remnants of barbarism, national jealousies, offensive wars, criminal code—Barbarous customs, fox-hunting, engrossing rural sports—Happiness not attained, reasons—False views of life—Young men of fortune—Waste of life, wealth, and happiness by the affluent—Their marriages—Sedentary study—Instructive illustrations on this head—Inconsiderate pursuit of wealth—Over-trading, glutted markets—Unwelcome inquiry—Good admitted—Causes of our social evils—No moral training in education—Milton, Locke, Kames—Reading—Dead languages—False morality of classics—Barbarism of the ancients—Scientific studies—Science of Man, physiological, mental, and moral, a blank in Education.

THE term "educated class," as applied to the portion of our countrymen who are above manual labour, will scarcely be taken by any one to mean that these enjoy the means of education perfect, or nearly perfect. The term is relative, and, certainly, when compared with the manual-labour class, who have no education at all worthy the name, *we* are an educated class. But no error is more profound, or more prevalent, than the persuasion that we are an educated class in the best sense of the term. Our complacent conclusions on the subject are, however, exceedingly natural. Look, it is said, at our libraries, our encyclopædias, teeming, as they do, with knowledge in every branch of science and literature. See our chemical, mathematical, mechanical powers, with all their realized results, which seem to mould material nature to our will, and render life proudly luxurious. Then turn to our classical literature, our belles-lettres, our poetry, our eloquence, our polished intercourse, our refined society; consider our fine

arts our elegancies; and, above all, think of our legislation, our political economy, our institutions of benevolence and justice, and the gigantic combinations of our entire national system. There is much in these high-sounding claims that deceives us. We are prone to borrow from the large fund of credit we possess in the exact and physical sciences, to place the loan to the account of universal intellectual and moral attainment, and to conclude that a pitch of improvement, which enables us to travel thirty miles an hour, must comprise in it every thing else of knowledge and power. But, alas! when we look beyond the range of physical tangibilities, and, it may be, elegant literature, into the region of mental and moral relations, in short into the science of man, upon which depends the wisdom of our legislation, and the soundness of our institutions and customs, what a scene of uncertainty do we see! Fixed principles in social affairs have not yet been attained. Scarcely do we meet two individuals who are guided by the same code. Hence controversy is the *business* of the moral, and assuredly, we may add, of the religious world. When any measure affecting the public is propounded, there arises a perfect hurricane of opposition and denunciation, as if it were the most monstrous of errors, and the most atrocious of crimes. No plan or project, religious, civil, economic, or merely ornamental, can be proposed, without tearing to pieces the conventions of courtesy, nay, the feelings of common charity, and exposing a lamentable scene of inconsistency and passion. We find sects of men combining to attain by their union certain proposed ends, and these *seem* to be guided by principles which they all acknowledge; for there is no want of party array, and skilful party tactics; but when we find that the spirit of party is violence and hatred, we must search the lower region of selfishness for the bond of their union, for we cannot recognise among them any thing which is entitled to be called profound philosophical, or high moral, principle. Nothing more exposes the low state of our present moral attainments, than the endless disputes and hatreds, which are the sum and substance of what are called our *politics*. If the time shall ever arrive, when legislation shall be brief and practical, founded in benevolence and justice, purified of vain personal display, freed from selfishness, party spirit, pride of caste, and sacrifice to particular interests, whether of an exclusive aristocracy on the one extreme, or a reckless, impatient, and often most aristocratic democracy on the other,

when it shall cease to be fettered by a constituency less enlightened than representatives animated by single-hearted love to their country and their species, when it shall become an easier task because abuses will be already removed, and laws will come to be less retrospective remedies than onward meliorations, moving abreast with human improvement, what will be thought of the political dissensions which at present degrade and retard public affairs! Of the game of parties, with all its frauds and hypocrisies, the irreconcilable varieties of opinion, the diversity of views, the fierceness of divisions! A wide-spread selfishness alone accounts for this spectacle; and who can deny that a systematic selfishness, regulated by law and conventional expediency, is the impelling power, at once the bond which unites, and the divellent influence which tears asunder, the centripetal and centrifugal forces which preserve yet disturb the circumscribed orbit of our social relations. To engross as much wealth, gain as much of what is miscalled distinction as we can, and outstrip our neighbour, is the business of life. We have, too, our cold-hearted *fashion*, which well-nigh denies those not within its frivolous pale a common nature; and we have all the successive exclusions and repellants descending in society, and freezing up the sources of good-will and brotherly love, which should flow downward to soften and fertilize the humblest regions of the community, and unite the whole in mutual good-will and contented co-operation. It is this habitual contumely which separates the great body of the manual-labour class from all who merely enjoy more physical comfort and ease of life, in a scowling attitude of distrust, envy, and hostility. Talk to us of a more liberal basis of social being, of a higher morality, a more wide-spreading philanthropy, nay, of a mitigation of selfishness, a moderation of wealth-engrossing, a transference of our worship from artificial badges to real intellectual and moral merit, a kindlier feeling to our universal fellow-men, and we meet you with mockery, as we point to what we call "human nature," and return to our money-getting and self-exaltation. Buonaparte was right, we *are* a nation of shop-keepers. Nevertheless, when it is put to us in the abstract, we admit that Christianity demands all and more than in practice we laugh to scorn, and we are terribly scandalized when our Christianity is doubted. Do we not attend church, and yield our assent to the precepts and doctrines there taught? Do we not prove our zeal by cordially hating all other religious sects, *cum odio theologico*?

Are we not the foremost and the loudest in shouting the approved watch-words of "irreligion," "infidelity," to raise the *mob* to put down all heresy and schism, that is, all opinions not our own? And are we not ready to shed our blood, if we refuse to mend our lives, for the Church, which has always formed an essential part of our politics, and been toasted by us in many an overflowing cup of festivity?

It can scarcely be averred, that any considerable portion of the church-going of the "educated class," have more practical week-day Christianity, than that which was predicated of the manual-labour class. If we should ask any of the first how much of what they listen to on Sunday influences their views and acts in life, they would be sorely puzzled to answer the question. Yet there are no institutions of public instruction, both as supported by state establishments, and by the zeal of private associations, more largely endowed than the ecclesiastical, no part of our well-being more cared for. What is the cause of so small a harvest, from so immense a cultivation? Why does not the seed so plentifully sown fructify and produce? There is but one answer to this question, WE ARE NOT A MORALLY EDUCATED PEOPLE. There is a barrenness of soil among us, where genuine Christianity refuses to take root; there is worse, there are the thorns of an inherent selfishness, which choke it; tares pre-occupy the whole field, and the husbandmen sow in vain. As was predicated of their efforts to excavate the lower classes from the heathenism in which they are imbedded, our religious guides address themselves to unprepared minds much higher up in the social scale. Yet, if a stranger to the actual religious condition of the "educated" were to hear us *talk* on the subject, he might mistake us for a religious people: if he contemplated our animosity, division, and violence in the matter, although he might miss the spirit of Christianity, he could not fail to be struck with our zeal each for his own dogmas, and for their substitution, by the force of *indirect* persecution, for all others; dogmas often adopted yesterday for others as intolerantly maintained the day before,—

"As if religion were intended
For nothing else but to be mended."

Nay, he would see religious *feeling* running into the most extravagant credulity and fanaticism among us; and if he did not know that that melancholy extreme is capable of a phy-

siological explanation, as an actual disease of the brain, which sees visions, hears voices, dreams dreams, and speaks jargon,* he might conclude that we are an *over-religious* generation. But the indifference and the enthusiasm have alike their origin in an imperfect education, in unprepared uncultivated feelings, which, according to the predisposition and temperament, are either roused to excess by the mere sympathy, the hysteria of a diseased enthusiasm, or are not stirred at all.

A catalogue of our social defects, all referable to the education wherewith we are mocked, might be expatiated upon to the extent of a volume; the remnants these, of barbarism which still clings to us and our institutions, customs, habits, and manners. I will venture to enumerate a few of these. We direct yet, for example, an evil eye to our fellow-men in other communities, and speak of our “natural enemies!” We are disgraced by national jealousies, national antipathies, commercial restrictions, and often offensive war. We have our game-laws and criminal code also to account for. Brought to the standard of sound ethics and reason, there are many of our customs that have as little chance as these of escaping the reproach of barbarisms, which an educated people would disown; cruel rural sports, for example, fox-hunting, horse-racing, betting, gambling, prize-fighting, duelling, and excessive conviviality. The character and engrossing claims of rural sports, as they are called, will astonish a future better educated age.† Such an age will scarcely believe “the butcher work that then befell” the unsparing slaughter of all that is furred and feathered and finned, in field and flood, “on mountain, moss, and moor;” they will discredit the graft of the hunting stage of the race upon a civilization, at its lowest, immensely in advance of that stage; they will reject the story that the boast of the Iroquois and the Esquimaux was also the distinction of the most polished ornaments of our drawing-rooms, namely the havoc of their unerring aim, the life they have extinguish-

* There are two patients in the Montrose Lunatic Asylum, under the able Mr Browne’s charge, who have spoken “the unknown tongues” for from ten to fifteen years; long before they appeared among a particular sect recently arisen in this country.

† I say *engrossing* claims, for I grant that killing game is as legitimate as killing mutton, and do not quarrel with a subordinate and moderate resort to the field by those whose main avocations are more useful and dignified. It is healthful exercise; I cannot concede to it a higher merit.

ed, the blood they have shed, the "head of game" they have gloried over as trophies spread out dead before them, and the larders which they have outdone the butcher in stocking! All is not right in our habits of thinking, in other words in our education, when our "elite" can claim, and multitudes can accord, a certain distinction to a "capital shot," the victor in what the Olympics knew not,—“a steeple chase,” or the proprietor of a pony which can trot sixteen miles an hour.

I know the ready answer to such strictures on rural sports, and that answer implies the very educational vacuum which there is so much reason to deplore. It is of great importance, it is said, to our rural population, that the aristocracy shall pass a reasonable portion of their time in the country. They are the spoiled children of excitement, and if you withhold that in the country, they will seek it in the capital, in pursuits and pleasures infinitely more debasing and more ruinous to health and fortune. Look at Paris. Is an *educated* aristocracy here spoken of? Is it indeed so, that in the alternative of their urban or rural excitement the objects are so low? Is it indeed so, that without the slaughter of its innocent animals, which spread a living poetry over its fields, our "better classes" find no attractions in the country, no delight in "the green fields of England in the merry month of May," no luxury in the roses of June, the pride of July, the mellowness of autumn; that they indeed—

“Renounce the boundless store
Of charms which Nature to her votary yields,
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields,
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven.”

Can we have a more rousing proof than this of a defective, nay a perverted education? I say perverted, for the barbarism is actually inculcated; the *vacuum* is filled, by precept and example, with images of rural slaughter; the young idea is most carefully taught to *shoot*, and the *tender* thought assiduously reared, which longs for manhood and bloodshed. The spirit of severity, and even cruelty and blood, of our criminal code, has with no small reason been imputed, in some respects, to this remnant of the hunting stage of society.

The evils suffered by mankind from ignorance of the human faculties, and their right application, will be more obvious, when we come to inquire what the faculties and their relations are ; it may suffice at present to say, that happiness is rarely if ever attained, and that the preponderance of selfish feelings which are incapable of rational satisfaction, verifies the truth that "all is vanity and vexation of spirit." Ignorance of the physical and organic condition of health produces disease, while it transmits the consequences in weakened constitutions to offspring. The selfish desire of wealth brings together in matrimonial alliance the predisposed to disease and insanity, and bitter domestic suffering is the consequence. The same desire of wealth, added to ambition to rise above others, regulates, or rather deranges, the whole system of life, and there is not one ray of light but *disregarded* Christianity, to guide in a direction more consistent with real happiness. This is ignorance of the moral conditions of human weal. An enlightened friend of the author's once asked an excellent young man, about to embark for India, what views he entertained of life, and the objects of his own existence ? The question was new to him. He had been "well educated," in the common acceptation of the words, but he had never conceived that life had any higher aim than to acquire a fortune, marry, rear a family, live in a fine house, drink expensive wines, die, and go to heaven ! There was no provision in this for reaping enjoyment from the higher faculties of his nature ; he was not aware that these had any other function to perform than to regulate his conduct in the pursuit of the gratification of his inferior feelings. This is the condition of mind in which almost all young men of the upper and middle classes of society enter into active life ; and nothing can well be conceived more disadvantageous to their success and happiness. Those who are what is called religiously educated, are not more fortunate ; because they have been taught that a strong feeling of devotion, too apt to take a morbid character and end in fanaticism and insanity, is that which constitutes genuine religion, while no sect has yet addressed itself to the duty of teaching the nature of man, the value of pursuits in life, the institutions of society, and the relation of all these to the religious and moral faculties of man : without understanding these, no person entering upon active life can see his way clearly, or entertain consistent or elevated views of duty, and the true sources of happiness.

This deficiency in knowledge is also remarkably exemplified in many young men born to large fortunes, who have succeeded in minority to their paternal estates, and, on attaining majority, are by law entitled to pursue their own happiness in their own way. It is quite lamentable to observe the humble, the debasing course they often adopt. Rational views of themselves, of human nature, and of the institutions of society, would be invaluable to such individuals; but they have no adequate means of obtaining them, while positively false views have been implanted in their minds by a perverted education. It may do good to record the following, though an extreme case. A young gentleman of large fortune, not destitute of talents and good feeling, and who had been regularly subjected to all the appliances of dead-language education at school and college, was, on the day of his majority, declared a free man, with power to choose the most likely road to real happiness. What did he do? He established, of course, a stud of hunters, a pack of hounds, and a whole armoury of fowling-pieces; galloping, blazing, and slaughtering, being universally held inseparable from wealth and rank, in the present state of civilization. Coach-driving, either of private four-in-hand vehicles or the public conveyances, is no longer sanctioned by general approbation, as suiting the age; nevertheless he had a trial of coach-driving. From this he was diverted by matrimony, and postnuptially took to another gratification of his faculties of rather an original kind; he placed cats upon a float in the middle of a pond, and sent dogs to swim in and attack them! This last occupation would have been disdained by a young nobleman of immense possessions, who, at a feast in honour of his majority, manifested the best natural dispositions by acknowledging that he had always been taught, and had always felt, that the great duty imposed upon him by his rank and fortune, was to do good. The declaration was sincere, and the character of the speaker such as to warrant the belief that he would act upon it, if his education had been of a kind to have shewn him *how* to do good. To keep a pack of hounds, to be followed over fields and enclosures by the *elite* of the county, does not stand very high in the scale of good: to engage keenly in party politics is not good, for these are generally incompatible with the general weal; to dispense costly and luxurious hospitality indiscriminately, is to do wide-spreading mischief: to pursue or encourage idleness or frivolous occupations, is not good:

to strengthen, by influence and example, the pride of rank and its correlative sycophancy, to uphold the heartless, icy, withering, barriers of fashion, and, by external pomp circumstance and equipage, to shut out knowledge of, and sympathy with, the general mass of society, cultivated and uncultivated, are all severally bad, and, although much the practice of our nobility, injurious, in a degree to which their education shuts their eyes, to themselves and to society. Education, rendered what it ought to be, will point out “what is good,” both in its temporal and spiritual sense, to the wealth-loaded favourites of fortune. “To do good and to communicate,” is eminently in their power, if they will first, “with all their gettings, get knowledge,” and apply it to useful purposes; if they will learn and value the acts and manifestations of high intellectual and moral endowments, more than physical comforts, sensual enjoyments, and external pomp; if they will seek the society of enlightened and benevolent men, whose intellects are replenished with knowledge of the Creator’s works and ways, whose hearts swell with wonder, adoration, and love, whose whole minds are instinct with sympathy with, and ardent desire for, human happiness. With their aid they would know how to convert their wealth into a powerful engine of social benefit, and, from this, the legitimate gratification of the higher faculties of their nature, they would enjoy as well as confer real good.

The very proposition of such a course for a rich, splendid, elegant, and “spirited” young nobleman, would of course, *at present*, raise in himself and the whole table at which he presides, a roar of incredulous and scornful laughter, the natural expression of the very barbarism so much to be deplored. But, with more enlightened views, it will come to be acknowledged that the waste of life, fortune, and happiness, by the affluent, which characterizes the present, as it has marked the past ages of the world, is owing, in no small degree, to ignorance of human nature, its wants and capacities, in other words, to imperfect education.

A volume might be filled* with proofs of the suffering from ignorance which visits all classes, and none more than the higher. The inactivity of the faculties of persons of fashion,

* An admirable volume has been so filled—“The Constitution of Man in relation to External Objects”—by Mr George Combe of Edinburgh, a work in immense circulation, both in Britain and America, and already translated into French, German, and Swedish.

is a perfect *tædium vitæ*. Their vacuity and dislike to mental exercise is constant ennui, and their indisposition to muscular exercise and fresh air, brings in its train a whole catalogue of ailments. Their carriages "stop the way" to health, bloom, and beauty. Who has not pitied, when they were thought to envy, the pale-faced victim dragged to what is called an airing, in which lungs and limbs are alike unconcerned, and are both tending to a state of disease by impeded circulation and impaired digestion. Much of high life is an ignorant defiance of Nature's laws, and is visited with enfeebled functions, lassitude, uneasiness, anxiety, and a thousand evils, arising from infringement of institutions, which, when observed and obeyed, lead to delight and happiness. Few other considerations than rank and wealth determine matrimonial alliances, and these are often, in consequence, ill assorted. The enfeeblement and diseases of high life are by Nature's law transmitted to offspring, as surely as those of the reckless and dissolute mechanic; the powers of mind suffer deterioration from the influence of impaired nerves and brain; the race itself degenerates, and imbecility and even insanity visit the palaces of the great much more, in proportion to their numbers, than the hovels of the poor.

It is lamentable to see ignorance of the conditions of health inducing the aspirant to college honours to impose upon himself more prolonged toil than that to which the manual-labourer is forced by want of bread; reckless that he will lose health and life in the pursuit. In the biography of a prodigy of early talent, when I have come to the usual passage, "when his companions played, he remained to read and study," I have looked forward a few pages, and always found that he died early. No attempt is made in our defective education to inculcate and impress such knowledge upon us; and we find the most talented men acting in practical disregard of these conditions of health and longevity. I cannot withhold the following apposite and most instructive passage from Mr Combe's work, already referred to, on the Constitution of Man. "No idea can be more preposterous, than that of human beings having no time to study and obey the natural institutions. These laws punish so severely, when neglected, that they cause the offender to lose *tenfold more time* in undergoing his chastisement, than would be requisite to obey them. A gentleman extensively engaged in business, whose nervous and digestive systems have been impaired by neglect of the organic

laws, was desired to walk in the open air at least one hour a-day ; to repose from all exertion, bodily and mental, for one full hour after breakfast, and another full hour after dinner, because the brain cannot expend its energy in thinking and aiding digestion at the same time, and to practise moderation in diet ; which last he regularly observed ; but he laughed at the very idea of his having three hours a-day to spare for attention to his health. The reply was, that the organic laws admit of no exception, and that he must either obey them, or take the consequences : but that the time lost by the punishment would be double or treble that requisite for obedience ; and accordingly the fact was so. Instead of his attending an appointment, it is quite usual for him to send a note, perhaps at two in the afternoon, in these terms :—‘ I was so distressed with headach last night, that I never closed my eyes, and to-day I am still incapable of being out of bed.’ On other occasions he is out of bed, but apologises for incapacity to attend to business, on account of an intolerable pain in the region of the stomach. In short, if the hours lost in these painful sufferings were added together, and distributed over the days when he is able for duty, he would find them far outnumber those which would suffice for obedience to the organic laws, and with this difference in the results ; by neglect he loses both his hours and his enjoyment ; whereas by obedience, he would be rewarded by aptitude for business, and a pleasing consciousness of existence.”

Perhaps the most wide-spreading mischief to society comes of the only other ignorance with which I shall detain the reader, the ceaseless, indiscriminate, and inconsiderate pursuit of wealth. There are no limits to this object with many men, but the stern barriers of law. Merchants and manufacturers hasten to be rich beyond the course of nature : they engage in adventures for which they have neither knowledge nor talents ; they enter into the most inconsiderate partnerships ; they lend and borrow, and involve each other in the consequences of the rashest speculations ; and they live in splendour far beyond their means.

Machinery should reasonably abridge bodily toil, and leave leisure for intellectual and moral improvement, with its concomitant enjoyment ; but machinery has been used only to overlabour workmen and overstock markets ; prices fall ruinously low ; the labourers lately over-worked are thrown idle, and left to starve or be supported on charity ; what are call-

ed "better" times return; the glut is removed, work is abundant; avarice again overdoes, and again the market is glutted, and the labourers again thrown into idleness, starvation, and misery. In 1825-6-7, these views were fearfully verified; large bodies of workmen were supported on charity; for many miserable hours they were idle, which hours, distributed over the time of their labour, would have afforded them sufficient daily subsistence. The Creator intended man to labour a reasonable portion of his time, but when man infringes this law by abuse, he defeats his own end; he is thrown idle longer than all the time put together which, in each day, would have given him salutary leisure as well as sufficiency of bread. This has been written in broad characters, and should be remembered. It is a curious and instructive fact, that when these miscalled good times returned, and labour was in request, workmen struck for higher wages, and for some months manufactories were from this cause stopped; when the glut returned and its consequences, these masters were the most fortunate, for they had less on hand; and, blind themselves, had been taught by their blind workmen in quest of a different object, that the overtrading of their neighbours was a folly which they had, by no wisdom of their own, but by an accidental combination of circumstances, escaped. For a time prosperity has returned. Our trade and manufactures are thriving and affording full employment. Let us not boast; love of money and hurry to be rich still afflict our imperfectly educated capitalists. Competition will urge them on, another glut will stop them, their workmen will again be thrown idle, and much commercial distress will be the consequence. In nothing is education more wanted, than for the attainment of principles which shall put the race for wealth under rational practical regulation, that it may not defeat itself, and subject society to a constant alternation of mock prosperity and overwhelming misery.*

But we must proceed, from the evils which visit the class of society above manual labour, although they are by no means exhausted, to a short inquiry into their causes. Before doing so, however, it may be necessary to guard the picture I have drawn from the imputation of being overcharged, and on that ground rejected as altogether false. This objection is most likely to come from persons who live in comfortable circumstances, and a fair external good will towards the circle

* The above forebodings written in 1834, are still nearer verification by the insane speculations of 1836.

of their acquaintances, the world to them; and among whom they know kind-hearted, decent, moral, religious, and even a few generous individuals; who shrink from the disgusting task of examining the sores of society, or going deeper than a very satisfactorily varnished skin which covers them; who feel in their own persons no inconvenience from alleged social evils, the degradation, physical and moral, of the working classes, and the humble attainments and practical errors of the middle and higher; and who even resent being disturbed by the tiresome people who are always croaking that whatever is wrong, instead of enjoying the far more consolatory conviction, that whatever is right. Readily do I concede to the most contented of these objectors, that there *is* a large portion of genuine good, moral and religious, in society; that this, with a much larger ingredient of conventional morality, and its result positive law, preserves the system from falling to pieces; which it would do in an hour were the picture I have drawn of the lower and higher classes of universal and unqualified application. The higher sentiments *are* at work in our legislation, and our social economy; justice is extending its influence, and benevolence and charity are distinguishing the age.* But while all this is granted, it is maintained that the positive evils which have been enumerated, *do* exist; nay, more, that they preponderate, and we should deeply miscalculate if we glossed over and spared them for the sake of the good wherewith they are mixed. When the question is answered, What is our education? all that has been said of our condition will be easily and naturally accounted for.

First, There exist no adequate means, either in private families or public institutions, with the exception of Infant Schools,—of which in the sequel,—for educating the feelings, improving the dispositions, restraining the inferior propensities, and exercising the higher sentiments; in short, for MORAL TRAINING. In all this we took our chance, and picked up what we might from partial parents, nursery maids, and juvenile companions; while the animal feelings, being the strongest, acted in us with all the blindness and all the power of

* The entire generation is apt to take credit for the institutions of charity. The subscription lists of these tell a different tale. It has been observed, that about 1500 *known* individuals, of the 150,000 of which Edinburgh is composed, support all the charitable establishments in the place. The London proportion would be 15,000. It would be interesting to know how the fact stands, *charity* balls and musical festivals, of course, excluded.

instincts, and laid a broad and deep foundation for habitual selfishness. There is no greater change, nay revolution, in education, than will arise out of the nascent want, the incipient demand which is felt by the more enlightened part of society, for moral training, education's paramount object. Multitudes do not yet know what it means, or laugh at it as a wild chimera, when they succeed in imperfectly taking in the idea. The refracted ray, the full light, is seen from the mountain before it shines upon the valley ; but it must shine as the day upon our whole land, and widely influence our institutions, before we shall merit the name of an educated people. As a proof of the slow progress of truths which nevertheless concern man in his most vital social interests, it is instructive to look back and find such truths announced to an age long past, by master minds that arose long before a generation qualified to appreciate their genius, and profit by their wisdom. Milton and Locke both advocated moral training ; they held it paramount to intellectual, and intellectual merely subservient to it. One hundred and fifty years have passed since they urged on the notice of their countrymen its superiority and necessity ; but no attempt was made to act upon the principles they taught, till within the last fifteen years, when the first Infant School realized their bequest to their country, and commenced the era of moral education. I cannot withhold the solemn words of these great men. Impressed, as I am profoundly, with a conviction of their transcendent value, they are to me, as it were, " the voice of the spirits of the mighty dead." Milton's words are these, " The end of learning is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, make up the highest perfection."—(*Letter to Samuel Hartlib.*)

Locke says, " It is virtue, then, direct virtue, which is the hard and valuable part to be aimed at in education, and not a forward pertness, or any little arts of shifting. All other considerations and accomplishments should give way, and be postponed to this. This is the solid and substantial good, which tutors should not only read lectures and talk of, but the labour and art of education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory, and his

pleasure in it."—*Locke's Thoughts concerning Education*, § 70.

"Learning must be had, but, in the second place, as subservient only to greater qualities. Seek out somebody (as your son's tutor) that may know how discreetly to form his manners: place him in hands where you may as much as possible secure his innocence, cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle him in good habits. This is the main point, and this being provided for, learning may be had into the bargain."—§ 147.

"But under whose care soever a child is put to be taught, during the tender and flexible years of his life, this is certain, it should be one who thinks *Latin and language the least part of education*; one who, knowing how much virtue and a well tempered soul are to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which, if it be not got and settled so as to keep out ill and vicious habits, languages and sciences, and all the other accomplishments of education, will be to no purpose but to make the worse or more dangerous man."—§ 177.

Lord Kames anticipated his age more than half a century. In his *Hints on Education*, with profound truth to us, but mere sentimental writing to the generation he addressed, he says, "It appears unaccountable that our teachers generally have directed their instructions to the head, with very little attention to the heart. From Aristotle, down to Locke, books without number have been composed for cultivating and improving the understanding: few in proportion for cultivating and improving the affections. Yet surely, as man is intended to be more an active than a contemplative being, the educating of a young man to behave properly in society is of still greater importance than the making him even a Solomon for knowledge." Society has suffered much, and suffers severely yet, for its ignorant neglect of these admonitions. The principle and the practice of moral training will be detailed in its proper place.

Having worse than lost five or six years in the nursery,—having passed the practicable season of moral training, with all our natural faults about us, tempers unregulated, pride and vanity decidedly pampered, and selfishness aggravated, we

were sent to school to LEARN to READ. That there is some improvement in schools, it would be great injustice not to acknowledge ; but few *adults* can say that more than mere reading was, in their first school instruction, vouchsafed to them. Even yet no attempt is made to direct aright the natural appetite of the young to know. Reading is a useful instrument of knowledge, but it is gross ignorance to call it knowledge itself. Even at an age earlier than that of our “English school,” the faculties ardently crave their natural food, knowledge. The infant purveys, in some degree for itself, to the great reproach of its unenlightened instructors. At school, these knowledge-craving faculties have little or nothing done for them ; on the contrary, their natural neglect of the school-book, the result of their preference of something else much more instructive as well as delightful, was punished as idleness and frivolity ; and we left our first school as we went to it, with scarcely any addition to our knowledge.

We were now eight or nine years of age, and not past the season for yet commencing useful knowledge training. Creation might yet have been made to open upon us to the incalculable enlargement of the fund of our happiness, and these faculties might still have been delightfully exercised, by which knowledge is acquired and stored ;—but no ! “the usages of society” demanded that we should then commence “a classical education :” in other words, the study, for from six to ten years, of the languages which were spoken by the Greeks and Romans, and which being no longer the vernacular tongues of any living people, are called the dead languages. There is a strong feeling prevailing that this usage is a monstrous error ; in the educational crisis at which we have arrived, it is beginning to be inquired into ; and there can be no doubt that the schools of the dead languages are falling off in popularity. This is, therefore, a subject which I am not warranted to omit in this treatise. There is odium and imputed presumption in even approaching the strongholds of habit and prejudice with an inquiring purpose ; and that odium always holds an inverse proportion to the merit of the system or practice to be investigated. Truth and real merit neither dread nor resent free discussion. It is matter, too, of current observation, that the temperature of controversy is always increased when interests are endangered ; when, therefore, we consider the splendid endowments, especially in England, for the study of classical literature, which have stood for centuries

in venerable grandeur, and continue to dispense the richest prizes, it were in vain to look for dispassionate discussion in those who enjoy or look forward to these objects. Antiquity and wealth, however, are not in themselves valid defences of social evils. The time is come for a grave trial of the claims of the dead languages to engross so many of the years of youth, to the exclusion nearly of all other kinds of education. If their advocates and incumbents be confident of the strength of their cause, they ought to court the inquiry, to save them from being prejudged by a practical rejection which is daily gaining ground.

It is a natural result of the long reign of an institution which it is held a sort of treason to question, that it is ill prepared for its defence when it comes to be put upon it. The treatises professedly defensive of classical literature are few, because, like the popish faith, it has long claimed infallibility, and the need of apologies for it was as little dreamed of as arguments for popery at Rome. When we do meet with that superfluity, as hitherto deemed, a defence of Latin and Greek, or rather a catalogue of their merits which is not expected to be questioned, it is wonderful how feeble we find it; scarcely an exception exists; even the talent of a Vicesimus Knox is nought here. The advocates of the dead languages uniformly avoid, or at least mistake, the true ground of the controversy. They expatiate on the absolute merits of classical literature, but never dream of comparing it with the education which it excludes. When the question, however, is set on this latter ground, it is capable of great abridgment; for, though we should grant much of absolute value to the actual attainment of classical accomplishment, the experience of centuries has demonstrated that it is of value to so few of those who are forced to pursue it, that the patient repetition of the error from generation to generation,—the unquestioned duty of each oblivious father to enter his son in the classical curriculum, as he was entered by his son's grandfather, in which he is to devote years to what is expected to be faithfully forgotten, *more majorum*, afford a striking proof of the force of an ignorant custom enthralling an imperfectly educated people. Were the actual value, then, of classical study tenfold what it is, if it be true that ninety-nine in every hundred who engage in it fail, and for centuries have failed, in attaining to that degree of proficiency which is of any value at all, then classical study is not the proper education for ninety-nine in every hundred

of those who at present lose their time in the pursuit of it; and who, as there is no substitute, are left uneducated to all useful practical ends and purposes. What is therefore wanted, is to abolish the *exclusiveness* of the dead languages; to allot them their proper place as subjects of study; to render them easily accessible to all who seek them, either as necessary to a learned profession, as a direct gratification of taste, or an elegant accomplishment; and at the same time to substitute in early and general education, objects of study more practically useful, which, from their nature, will be better remembered, and will furnish the substantial power of knowledge and resource for life. All the *real* benefit to society from the classics, will thus be preserved; it being obvious that no benefit accrues in any way whatever, either to the student or the community, from their stated oblivion. When we come to the proposed educational substitute, however, it is hoped it will be admitted that the condition of the non-classical world, will, after all, not be so desolate; and that, though labouring in another field, or travellers by another road, they will present an aspect of society at least as enlightened, as powerful, and as accomplished, as any to be found within the walls of the most ancient classical foundations. Now all this is true, even on the assumption of greater advantages than can well be conceded to the dead languages; but it is still more worthy of consideration, if it be true that their value is greatly overrated.

What is arrogated for Latin and Greek, may be comprised in a few particulars. They afford, it is said, the best possible discipline for the intellectual faculties; they are, from their perfection as tongues, the best subjects of philological exercise known; for the same reason they are the most perfect instruments of thought with which we are acquainted; as radical languages they are the sources of a most extensive and instructive etymology; they are the depositories of much useful science and sublime philosophy, physical and moral; they are, finally, *par excellence*, the native tongues of poetry, eloquence, wit and taste. Generally, I would humbly argue, that none of these claims are exclusive, even if granted to their fullest extent. The study of English alone, to say nothing of other modern languages, affords ample scope for intellectual discipline, to the limited extent that language can supply it; our own tongue is a copious and refined instrument of thought, and is capable of a most critical and logical

analysis ; the Celtic, Saxon, and Scandinavian, have stronger claims on the ground of etymology, yet are never appealed to as necessary to explain their derivatives ; and no more need the Latin and Greek. We are richer than Greece and Rome in poetry, oratory, wit and taste, because we have all theirs transfused, and all our own superadded ; and, lastly, our science and philosophy reduce the pretensions of the Latins and Greeks to utter insignificance.

It is no reply to say that all these advantages were originally borrowed from the ancient tongues. This is granted, and gratefully acknowledged ; still, if it was borrowed, it is incorporated ; the loan is not merely enjoyed, but added to an immense superstructure of capital unknown to the lenders. Into English *are* transferred and incorporated correct logical grammar,—copious, refined, and exquisitely various, expression,—a store of taste, elegance, imagery, pathos, wit and criticism,—and all the science worth transferring ; while the ancient authors themselves are all translated, to the complete and undeniable appropriation of every thing but certain felicitous turns of expression, the only quality which translation cannot transfer, but which at its best is a luxury, too dearly purchased by exclusive study for one-fourth of a lifetime. It is undeniable, that, as records of ancient civilization, such as it was, and of the institutions, laws, philosophy and literature of Greece and Rome, they are all transferred into our own language. An unfair use is made in the controversy, of the fact that the New Testament is written in Greek ; and a sort of charge of impiety is on this account insinuated against those who object to the universal study of the tongue. Now, no one has gone so far as to propose to extinguish Greek as an entity, or to deny that theologians ought to be masters of it. But if the Christian message is only to be understood in Greek, why was it translated into English, and in that language alone read to and by the universal British people, with the perfect sanction of their spiritual guides, themselves masters of the original ?

This discussion might be extended far beyond the space which can be allotted to it here. It may be observed, summarily, 1st, It is to mistake, as it shall be made to appear in the sequel, the nature and operation of the faculties of the human mind, to talk of cultivating an instrument of thought *previously* to using it in actual thinking. The use of the tool is learned by applying it to the material, and cannot be learn-

ed without it ; and, moreover, the material must be understood before the tool can be even conceived. The faculties require knowledge first, and then expression in language ; to reverse the order were a solecism ; in a word, thought must precede language ; the utmost analytical refinements of language are only so many means of expressing varieties of thought ; the language did not create the thought, but the thought demanded the language ; so that when a mere philologist is engaged in his analytical task, and is dealing with ideas as well as words, he deceives himself if he thinks that the most refined expressions, the most delicate shades of meaning, suggested the ideas, much more if he imagines that they constitute the ideas themselves. How and where ideas are to be obtained by the *right* exercise of the faculties will afterwards be shewn ; and it is trusted that it will then appear that nature has ordained a better course for this than translating, analyzing and parsing a page of Greek ; nay, that this last operation itself will be more intelligently and usefully performed by the student, who comes to it with the knowledge stores of an intellectual training more in accordance with nature.

2*d*, It will likewise be shewn in the sequel, that there are modes of disciplining the mind much more effectual than the most critical philology, which itself will be incalculably aided by that previous better discipline. As languages, Greek and Latin exercise but one faculty,—viz. verbal memory ; their advocates who argue that they communicate a store of ideas, forget that these are as distinct from the languages themselves, “ as is the swimmer from the flood,” and that there are better, because more natural, modes of obtaining them, modes much more entitled to the name, of intellectual discipline.

3*d*, The etymological argument is losing weight every day. The derivatives in English are made, and most successfully, direct subjects of study, and as easy of comprehension as their roots. As already said, we follow this course with all words of Celtic, Saxon, or Scandinavian origin ; it is followed now, with regard to derivatives from Greek and Latin, by every school girl ; till all the terms of art and science so derived, are becoming as familiar as such words as *telescope*, *philosophy*, *anatomy*, *panorama*, &c. from the Greek, and *mensuration*, *rejection*, *emancipation*, *caution*, &c. from the Latin.*

* Etymological Dictionaries are now in every school for girls. Dr Harrison Black has ably supplied this desiderate.

4th, No one who knows them, denies the splendour,—imaginative, however, rather than moral,—of classical poetry and oratory, more than he disallows the claims of painting, music, sculpture, and architecture. It is, however, not too much to condition for the former, as we always do for the latter, that those only whose talents point in the direction of the objects so as to offer a chance of excellence, should devote themselves to them. But we have English poetry.

“ ————— We too can sing
Like Lycidas, and build the lofty rhyme.”

We have exquisite poetry, besides, from female pens, whose authors never read a Greek or Latin poet in the original.

5th, It is matter of surprise to meet with the argument of *science* outside the walls of a very old classical foundation, within which the actual state of the scientific world is unknown. Latin and Greek contained science for the fourteenth and fifteenth centuries; but it is surely too much to send the student of the nineteenth to the ancient authors for science. Every thing true and useful in these is to be found, improved upon an hundredfold, in thousands of English books; while the great proportion that is false and useless is better forgotten. We can study Euclid's relations of extension, Diophantus's relations of number, and Archimedes's demonstration of specific gravity, of the properties of the lever, and of the relations of the sphere, cylinder, and cone—found by Cicero sculptured on his monumental stone,—without requiring previously to learn Greek. No teacher of chemistry, mechanical philosophy, anatomy, physiology, or medicine, would dream of recommending to his pupils the ancient theorists on these induction-created sciences; if they did so, it would only be as a curious history of error, a subject for antiquarian pastime.

If for moral science, or ethics, we are told to go to Plato, Aristotle, Socrates, Zeno, Epicurus, Cicero, and Seneca, the answer will naturally be—to which of all these? for the metaphysics, morals, and ethics of none of the Greek sages—Cicero and Seneca were scarcely original theorists—agree with those of another. I am well aware that the same difficulty occurs to perplex our choice among modern metaphysicians and moral philosophers,—at least down to the time of Professor Dugald Stewart, who joins in the confession of the Abbé Bonald, that that philosophy is yet in expectation: but

surely we need not take the trouble to learn Latin and Greek in quest of true philosophy not there to be found, merely that we may read, in the original, ingenious theories founded on false views of human nature, declamatory generalities about virtue and happiness, the practical worthlessness of which was exposed by their lack of practical effects in mitigating the selfishness, injustice, cruelty, and vice, of the people to whom they were taught, or rather before whom they were vainly displayed.*

But this is not all that may be said on the head of the morality of the classics ; there is another view of this topic deeply affecting the weal of society. Morality is placed by the classical authors upon a false and any thing but a Christian basis ; and yet the study of these is most strenuously advocated by the clergy, especially in England, as the most appropriate discipline for the youthful mind. This is evidently the result of the habit of not inquiring into the nature and consistency of long established customs. As part of an education professedly Christian, admiration of the ancient heathens is worked up in the student almost to idolatry : their natural selfishness and injustice, called patriotism, are positively recommended as the noblest objects of imitation ; the history of their murderous aggressive wars, rapine, and martial glory, is listened to with delight, and made in mimic essay the pastime of the play-ground of every grammar school ; the sensuality and profligacy that defile, sometimes with nameless abomination, the pages of the satirical and other poets, which, countenanced for a moment, would meet with and merit stoning by the populace, nay the immoralities of the mythological pantheon itself, as a subject of study in a Christian country, have all, as stated exercises for our youth, afforded matter of amazement to those who perceive moral distinctions, and are accustomed to observe and think consistently. A different standard of morals, another rule of right and wrong, seems by habit to be applied to those privileged tribes of the ancient world than is acknowledged, theoretically at least, in regard to the modern ; so that sensuality, selfishness, injustice, rapacity, cruelty, and crime, are, in the first, not only passed over as of a different specific gravity from what they count for now-a-days, but are pressed upon the opening faculties as the con-

* There is a morality more like the Christian to be found in Epictetus and Marcus Antoninus ; but these are not school studies.

stituents of moral grandeur and practical virtue ! This essential barbarism recoils dreadfully on society : Christianity itself is overborne by a spurious morality imbibed from the ancient authors, and society continues selfish, sensual, and belligerent. It is high time that truth were looked in the face, and the world disabused of this superstition, which has too long survived the popish. When a higher moral education shall have taken the bandage from our eyes, it will cease to raise a shout of wonder and scorn to predicate that, morally viewed, the Greeks and Romans were barbarians from the first to the last hour of their history, and that in their own barbarism they were finally extinguished. It will tend to reconcile the reader to this apparently bold thesis, if it should chance to be new to him, to distinguish between the admitted civilization, and the essential barbarism of the ancients. These communities passed through many stages of social progress. The human *intellect* never developed itself more brilliantly. In no age or nation have men of more splendid talents appeared—more gifted statesmen, more lofty orators, more graphic historians, more ingenious philosophers, more consummate generals, more able lawyers, more sublime poets, more exquisite artists, and, considering the state of physical science, more skilful mechanics. Their cities were models of architectural grace and symmetry ; their ways and aqueducts were stupendous ; their temples, their theatres, their palaces, have no parallels in modern times. Elegance and luxury were carried to their very *acmé* among them. The Roman armies were the most tremendous engines of human power ever produced by human combination. The description given by Josephus, of the army which invaded Judea and destroyed Jerusalem, impresses us with the idea of the art of war improved to its *ne plus ultra* in discipline, tactics, promptitude, and co-operation, as if it had been one complicated, yet simply and irresistibly acting machine of iron and steel. We are accustomed to associate all that is graceful with Greece, and all that is powerful with Rome ; we were early told that the world was refined by the one, and prostrated by the other ; we were trained from boyhood almost to worship their books, and the very languages in which they were written ; we are familiar with venerable institutions and vast endowments in our own Island, for the study of these languages alone, while Greek and Roman wisdom, valour, patriotism, and virtue, have been to us as household words.

It is time for us to try all this by another standard, and one which, had we been educated on right principles, we would have applied long ago. The barbarism of the ancients may be summed up in a word,—CHRISTIAN MORALITY WAS UNKNOWN IN GREECE AND ROME. Mercy and justice did not form the foundation or the actuating principle of their institutions, their polity, or their private life. The virtue of their republics was mere self-exaltation, called patriotism, which was accompanied with gross injustice and cruelty to all other nations; while a pampered appetite for military glory, and a systematic grasping ambition, produced almost perpetual war for conquest and plunder, with all the horrors and miseries of that worst form of crime. The Roman share in these wars, with a few exceptions of retributive invasions by the more powerful victims of their injustice, was exclusively aggressive. The nation, and every individual of which it was composed, either joined in, or heartily sympathised with, these grand outrages of moral principle. Hence war, bloodshed, pride, ambition, with an insatiable rapacity, formed the basis of the Roman character, actuated their policy, controlled their education, and constituted their very being. This is what is meant by Roman barbarism. It differed from the savage state only in the extended intellect and improved combinations which enlarged its range, and increased its power of evil. Poets sung its atrocities as the summit of human glory,—for there is no greater test of barbarism than blindness to its own features, and mistake of its crimes for virtues; orators lauded the deeds of blood and rapine, in which sometimes as soldiers they had borne a part, and listening senates hung upon their lips, as they fed to fulness the coarsest appetites of national vanity and selfishness; historians were ready, in their turn, to record in their imperishable pages, the proud crimes of their countrymen; and philosophers systematised a spurious virtue out of the inferior impulses of human nature. Such was the actual national practice from the days of Romulus to those of Constantine. As we do not find that even the sage philosophers themselves condemned, we are left to suppose they countenanced and witnessed, the savage scenes of the amphitheatre, where Pompey slaughtered 500 lions, and Trajan 11,000 wild beasts, and 5000 gladiators, to glut the Roman delight in blood! Whole days were spent in these theatres by the citizens of all ranks, witnessing, with breathless interest, the combats of men and beasts, and feasting their eyes with torture

and death ; and the custom continued to debase and brutalize the people for centuries. Certainly, there never existed on earth a more sanguinary race than the admired Romans. This thirst of blood, added to gross sensuality, and the corruption which arose out of and ministered to it, the falsehood and dishonesty which characterized public and private life, were barbarism in the midst of all the gorgeousness of physical, luxurious, and literary civilization. Morally, the Romans, and not less the Greeks, were uncivilized, and as the course of the selfish faculties which swayed them is downwards, they gradually sank and ultimately perished.

The talent bestowed on classical pursuits is sometimes such as would master the sciences and extend their range. The prize list of a great grammar-school often presents wonderful productions of difficulty and labour. The efforts at College are still more herculean, and health and life are not seldom sacrificed in making them.

The grammar-school finished about fifteen, the acquisition of useful practical knowledge may even yet be made, though under great disadvantages. But the feast which Nature spreads is especially withheld from the devoted youth destined to the classical glories of College. Special, laborious, and expensive care is taken to exclude the chance of his picking up even stray knowledge, by engaging him engrossingly in pursuits which lead away from it. When finished at school, he is said to be "prepared for College," and it is the greatest boast of a grammar-school, that its pupils are well fitted for this advancement, and become renowned for bearing away the University honours. Now "College," in the sense alluded to, does not mean the attainment of physical and moral science, the knowledge of Creation as revealed in the works of God ; it means *more yet* of the dead languages, more yet of these standards of science and morality, the Greeks and Romans ; it means advancement in the "higher classics ;" a greater elevation still above all "vulgar" studies which are to be of practical use in the attainment of good and the avoidance of evil in after life.* The school keeps an eye upon its former

* The term *higher* classics recalls a mode of reasoning adopted by scholars to silence the gainsayer on the score of his incompetency. They tell him he is out of his depth when he questions the supremacy of classical literature, it being the privilege of *few* to attain to a knowledge of its exquisite beauties and perfections. The first answer to this is, that there could not be a stronger reason for forthwith abandoning the custom of wasting, on such a

alumni, and glories in their triumphs in the dead languages, in the rank they take at College, the *scholarships*, the fellowships they achieve. Nay, this is not all, the school preposterously claims to itself the credit of the whole future fame and fortune of its quondam pupil, the whole fruits of that education which he subsequently gave himself, and which the time he wasted within its walls only postponed; while his Greek and Latin have not only contributed nothing to his advancement, but have been most probably almost entirely forgotten by him. There is no part of this solemn mockery of intellectual cultivation more tantalizing than the fact, that classical honours are borne away by efforts, not in the direct, but the inverse ratio of the value of the attainments rewarded. Ambition performs feats almost incredible; it furnishes an impulse which makes light and pleasurable tasks which, without it, would be an intolerable grievance. The literary performances are often of great merit, and were they not *all*, were they an elegant surplusage to practical wisdom and useful knowledge, they would be so much gained, an additional grace well worth possessing. But when they *are* all the hard earnings of the noonday and the midnight, when the same time, talent, and labour, properly directed, would have rewarded the young student with an extent of knowledge, accomplishment, and resource, which few by their own efforts subsequently attain, we can only account for the dead languages continuing for another day to occupy so long exclusively the seat of education, by reflecting that the men who suffer its continuance, were once boys, whom it at one and the same time cheated of sound knowledge, and entrenched in impregnable prejudice.*

pursuit, the time of the *many*; while the second is a challenge to point out any passage in any author, Greek or Latin, which, saving always a certain felicity of expression, may not be given in English, to all the effect it possesses of delighting or improving the thinking or feeling faculties of man.

• As these strictures will very probably be objected to, as referring to grammar-schools as they were, and written in ignorance of the improvements now introduced into them, it was thought desirable to obtain some of the recent reports and prize-lists which are statedly published by the more important of these seminaries, and all that I have seen, indicate as yet paramount the old subjects of study and competition. It is worthy of remark, too, that the improvements claimed, are neither more nor less than partial introductions of the very useful knowledge now advocated; in other words, partial displacements of Greek and Latin. In the two great seminaries of Edinburgh, the High School and Academy, there is considerable improvement in this way; but both establishments put their scholarship foremost, in their ap-

If all this shall appear to be strongly stated, if it shall excite, as it will no doubt do, angry feelings in those attached to the classics by habit and by fame, and angrier still in those linked to them by interest, the writer has two grounds of deprecation; First, he abjures all personal feeling in his strictures on a system of centuries. He knows the talent and the worth of many of its advocates and retainers; to some of them he is even bound by the ties of friendship and affection. He remembers, with almost filial respect, the venerable men, now no more, who were his kind and sincere instructors; respects the existing generation of classical teachers; and so far is he from wishing to affect their patrimonial status, that he would rejoice to see them compensated for the loss occasioned to them, by the adoption of a system of education more in harmony with the age, and more consistent with the nature and faculties of man.

Secondly, The author claims the shelter of names which none can refuse to join him in venerating. MILTON has these words: "Hence appear the many mistakes which have made learning generally so unpleasant and so unsuccessful. First, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully *in one year*;* and that which casts our proficiency so much behind is, our time lost in oft too idle vacancies given both to schools and universities, partly in *a preposterous exaction* from the empty wits of

peal to the public. We find prizes for "best Grecian, best Greek prose, best Greek verses, best Latin verses;" and themes written by boys of fourteen, when the faculties are unfit for the subjects, which it would task the powers of the ablest tacticians, politicians, and philosophers to deal with, such as, "Was the attack of Saguntum by Hannibal, and the invasion of Italy, justifiable on the reasons which he alleges?—Which was the abler general, Cæsar or Hannibal?—On the progress and decline of commercial nations.—Whether was Livy or Herodotus the more correct historian?—On the progress of mankind from barbarism to civilization and refinement.—Whether is aristocracy or democracy ultimately more dangerous to public liberty?—On the manners of the heroic ages," &c. It will astonish a more rationally educated age than our own, that the most enlightened men of the second quarter of the nineteenth century were satisfied with *this* as the fruit of seven years' labours in their sons; well aware, at the same time, from their own experience, that the self-education, which is to fit for active life, has yet to begin, after all the prizes for long and laborious scholastic trifling have been awarded, and all the applauses bestowed and forgotten.

* On saving time, and other matters, see Letter from Mr Cunningham, head master of the Edinburgh Institution for Languages, &c. App. No. II.

children, to compose *themes, verses, and orations*, which are the acts of ripest judgment." In another place, Milton says, "Though a linguist should pride himself to have all the tongues that Babel cleft this world into, yet, if he had not studied the *solid things* in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother-dialect only."

LOCKE, on Education, says, "Would not a Chinese, who had notice of our way of breeding, be apt to imagine, that all our young gentlemen were designed to be teachers and professors of the dead languages of foreign countries, and not to be men of business in their own." Again, the same author says—for he reprobates the practice in several passages: "But though the qualifications requisite to trade and commerce, and the business of the world, are seldom or never to be got at grammar-schools, yet thither not only gentlemen send their younger sons intended for trades, but even tradesmen and farmers fail not to send their children, though they have neither intention nor ability to make them scholars. If you ask them why they do this? they think it as strange a question, as if you should ask them why they go to church? Custom serves for reason, and has, to those who take it for reason, so consecrate this method, that it is almost religiously observed by them; and they stick to it, as if their children had scarce an orthodox education unless they learned Lilly's Grammar." A passage follows on the subject of the special oblivion of Greek. "How many are there of a hundred, *even amongst scholars themselves*, who retain the Greek they carried from school, or even improve it to a familiar reading and perfect understanding of Greek authors?"*

GIBBON observes, that "a finished scholar may emerge from the head of Eton or Westminster, in total ignorance of the business and conversation of gentlemen, in the latter end of the eighteenth century."

ADAM SMITH makes the remark, that "it seldom happens that a man, in any part of his life, derives any conveniency or

* A singularly confirmatory letter from Dr Christison, present professor of Materia Medica in the University of Edinburgh, who obtained the highest honours for Greek, both at school and college, and nevertheless has nearly forgotten that tongue, was lately published in Mr Combe's "Lectures on Education."

advantage from some of the most laborious and troublesome parts of his education."

BYRON, on the authority of his biographer MOORE, was a bad Greek and Latin scholar at Harrow; hated the drudgery they imposed upon him, and acquired his copious, flexible, and splendid style by extensive English reading.

It is necessary to repeat, as the qualification of the whole argument,—for nothing is more apt to be forgotten by the advocates of classical studies,—that not a word which has been said can even be perverted to mean absolute hostility to Latin and Greek, to the length of banishing them utterly from education as a pursuit. The study of them (but at a more advanced stage of education, and for a moderate portion of time, as advised by Milton) is necessary for the divine,—who must add Hebrew—the lawyer, and the physician. Nay, more; even the higher classics afford an object which will well reward the kind of genius which is fitted for the pursuit. What is contended for is, the rescue of our *entire* youth from the dead languages,—from the engrossing exclusiveness of that one object, during all the period when *real* knowledge is most naturally and beneficially attainable. It will at once occur to the reader, that this qualification is precisely that which is likely to be most unwelcome to the teachers of the dead languages, whose emoluments depend upon the numbers of their pupils; but this cannot affect the truth of the distinction.*

Our scientific studies are unexceptionably provided for at College. In all the branches of natural history, chemistry, and mechanical philosophy, we have the means offered us of the highest attainments. Suppose us to have completely mastered all these branches of physical science, the question remains, What is our access to the SCIENCE OF MIND, or, more extensively, the science of MAN? To physical man, there exist ample means of being introduced; but anatomy and physiology are never dreamed of by any one not destined to the medical profession; the most highly educated gentleman knows as little about his own bodily frame, and its relations to

* An admirable treatise on the claims of the dead languages, written by Dr Caldwell of America, and edited by Mr Cox, has just been published. Black, Edinburgh. Dr Caldwell suggests the experiment of a complete education without the classics, against one with them, in two youths of equal capabilities. A thorough *English* education has never yet been seen.

external nature, as the most uninformed of the manual-labour class, and is nearly as ignorant of the conditions of health, though, practically and by habit more than principle, cleaner in his person and dwelling. But it is in the philosophy of mind that our universities present the grand blank.* Yet truth in this science must be arrived at before human affairs can be placed on a sound moral foundation. If it be undeniable, that the true guiding principles of human affairs can only be accordance of human affairs with human faculties right directed, what must not be the extent of the evils which humanity suffers, when yet in ignorance or uncertainty as to the nature of these faculties? Can we wonder at the confiction in speculation, and the confusion in action, which prevail around us? Above all, what title have we to expect that education,—which is essentially the improvement of the human faculties, the guide to their right use, and the guard against that miserable abuse which far and wide embitters life,—can be either theoretically or practically understood, when no two philosophers are agreed as to what the faculties are; and few writers on education have thought of appealing to them, or considered it necessary to take them into account at all in their speculations. But this branch of the subject will be treated more at large in the next chapter; the utmost object of this and the preceding will have been attained, if they shall tend to open our eyes, not only to the desolate state of seven-eighths of our countrymen, the manual-labour class, for lack of that knowledge which alone will enable them to co-operate in their own elevation, physical, moral, and intellectual, but not less to the imperfections of our own education, our ignorance of that imperfection, and, the natural result, our unfortunate apathy on the important subject.

* Professor Dugald Stewart's confession on this head has been already referred to.

CHAPTER III.

ON THE FACULTIES OF MAN, AND THEIR RELATIVE OBJECTS.

Man the being to be educated—Knowledge of his nature required—Training horses and dogs—Education, its three essentials—Human body, improvement of—Modes mistaken for faculties—Admitted view of man's nature—The senses—their objects—Faculties of mind disputed—Shakspeare's and Scott's—Postulates to be conceded—Physiological evidence not founded on—Experience—Animal propensities—Self-Love—Desire of estimation—Fear—Inferior feelings what—Law in the mind—Benevolence—Justice—Veneration—Ethics—Christianity—Other moral sentiments—Intellect—The senses—Knowing faculties—Reflecting—Language—Tabular view of faculties—Possessed by all, but in different degrees—Innate and permanent—Combination—Degrees of rank in faculties—Supremacy of Sentiments and Intellect illustrated—Mr Combe's original views.

As the being to be educated is man, some knowledge of his nature would seem to be a requisite preliminary to his actual education. Treatises abound in which we are told that man ought to be trained according to his nature, in harmony with his faculties; but, with a few recent exceptions, no educational writer has made an attempt, which deserves the name of systematic, to inquire what that nature is, or what those faculties are. The trainers of horses and dogs proceed much more philosophically; they leave nothing to hazard, but study, with the utmost care, the distinguishing qualities of the animals, and apply the best treatment to those qualities. But any kind of training is held good enough for the human animal, and moreover any kind of trainer who professes to undertake the office. When the principles which ought to regulate education are understood, this grievous error will be corrected. It will then be known, and the knowledge acted upon, that *education is a process calculated to qualify man to think, feel, and act, in a manner most productive of happiness.* It will be known that he has a certain constitution of body and mind, having certain definite relations to beings and things external to itself, and that in these relations are the conditions of his weal or woe. *Education will then be seen to have three essen-*

tials,—first, by early exercise to improve the powers and faculties, bodily and mental ;—secondly, to impart a knowledge of the nature and purposes of these powers and faculties ;—and, thirdly, to convey as extensive a knowledge as possible of the nature of external beings and things, and the relations of these to the human constitution.

There is an education for the body, as well as the mind ; the body has bones, joints, muscles, tendons, all constructed in beautiful relation to the properties of matter, to the mechanical laws of force, resistance, gravitation, and equilibrium, and susceptible of improved adaptation by proper training. The skin is adapted to its purposes of insensible perspiration, regulation of heat, absorption, and other functions, and is likewise capable of increase of healthy action. The lungs, heart, and blood, and the air of the atmosphere, were created in pointed relation to each other, and disease and death are often the consequences of man's ignorance of this relation. The stomach and alimentary canal form a perfect chemical apparatus for digesting animal and vegetable matter, with relation to whose properties they were formed, and for absorbing and assimilating the digested and wonderfully prepared material to the constant repair of the bodily waste, from the substance of a bone or fibre of a muscle, up to the exquisite texture of the eye, and the yet more mysterious essence of the nerves, the spinal marrow, and the brain. All these points of knowledge offer a fund of practical education ; the vigour of the body may, by judicious habits and exercise, be increased, and life improved in comfort and happiness ; while the havoc made by ignorance, and the sufferings of a shortened life by abuse of its functions, may be greatly diminished, if not prevented. That these bodily qualities form part of the constitution of man, is all to which it is necessary now to advert ; the education which has relation to the body, and through the body to the mind,—which last owes much of its vigour and efficiency to the power of the muscles, the energy of the nerves, the regularity of the digestion, the purity of the blood, the soundness and sanity of the brain,—belongs to the next chapter.

The senses are an important object of education, as the media of man's communication with the material world : the exquisite adaptation of these to the known qualities of matter, of the eye to the properties of light, the ear to those of sound, and so of the others, is too obvious and universally admitted, to require here to be dwelt upon.

It is far otherwise with the faculties of the mind. From the days of Plato downwards, no two philosophers have been agreed as to what they are, or in what they consist. How was it then possible to educate unknown faculties, and where is the wonder that, when the attempt has been made, systems of education have been so various and contradictory? Nothing can form a more instructive proof of the non-practical character of the differing and contradicting analyses of the human mind which metaphysicians have severally propounded, than the failure of one and all of them to systematise education. The grand obstacle has been, that *modes of mental action* have, in various ways, been mistaken for primitive powers of mind; in other words, operations of mind, and not the specific operating energies, have been observed. Now it is manifest that operations, as such, are incapable of educational improvement, unless the operating powers be first improved; it is impossible to improve the act, without previously improving the actor; hence no progress has been made in the education of man according to his faculties, just because the acting powers, the faculties themselves, have not been ascertained, but their operations, or rather modes of operating, alone observed. Take for an example *Consciousness*, which is catalogued as a faculty by the most approved and popular philosophers of mind: yet it is not a faculty, but the operation of several faculties, acting sometimes separately, sometimes together. It were in vain for a teacher of youth to set about improving Consciousness; as a special act, or a succession of acts, it is incapable either of enlargement or restriction. As well might the arrow's flight be rendered more swift and certain, *after* it has left the bow. The arrow's flight is a mode or act; the impelling powers are the elasticity of the bow, and the muscular vigour and skill of the archer. Both of these powers, especially the last, are capable of improvement. In like manner, the powers which produce Consciousness are the legitimate objects of education, and it will presently appear that it is not difficult to ascertain what these are. Again, an able female author on education* bestows some chapters on the importance of educating *Attention* as a faculty. But Attention is not a faculty more than Consciousness; it is the mode or act of many other faculties, which, in that act, direct themselves to their respective objects. Here too it were to pursue a shadow, to attempt to improve the mere act; the

* Mrs Elizabeth Hamilton.

powers that act must be ascertained, and improvement sought in exercising those powers; and that very exercise implies the mode called Attention. The same may be said of such other alleged faculties, but mere modes of action, as Perception, Conception, Judgment, &c. Perception must have a percipient, a power which perceives; Conception a power which conceives, and Judgment a power, or powers which judge.

The metaphysicians come nearer to positive primitive faculties, in what they call the active powers, or affections. They acknowledge Benevolence, Hope, Conscience, Self-Love, Love of Fame, Love of Wealth, &c.; but although these are primitive impulses, capable of direct improvement or regulation by education, we know of no positive institutions for that momentous purpose, till Infant Schools were realized.

Now it is plain, that until an approximation be made to something like a practical analysis of the mind of man, until the faculties to be improved by education be known, education must continue to be vague, misdirected, and inefficient, as it has hitherto been. If, as is evident, we can make no practical use of a great part of the catalogue of faculties which we studied at college, may we not meet upon some admitted common ground? May we not adopt those impulses or powers of mind which constitute the view of man taken, by necessity, in the common affairs of life, but rejected by philosophers, and therefore never reduced to any thing like system, and above all, never resorted to in education? Let any one think what are the tendencies or characteristics in his fellow-men to which he traces their actions, and upon which he relies with the utmost confidence for certain expected results. Let us turn to our most successful portrayers of nature, a Shakspeare and a Scott, and observe what are their constituent characteristics of that nature, to which the same faculties in ourselves echo with such delighted sympathy. Assuredly these will not be found in the catalogues of the metaphysicians. I should be safe in conditioning, that I shall not need to claim for human nature any one impulse not recognised and dealt with—practically though not systematically—by Shakspeare and Scott. These are capable, we think, of a much more satisfactory analysis than might be supposed; an analysis which only requires to be acted upon to supply a basis for education which would advance its efficiency to a degree almost beyond our calculation. } I feel so confident that

all my postulates as to human powers, impulses, instincts, or faculties,—for we need not dispute about names,—will be conceded to me, from the impossibility, as I humbly view it, of refusing the concession, that I am content to peril the whole argument upon its being admitted by every educated person—First, that the impulses now to be enumerated form constituent parts of man ; and, Secondly, that, as is true of the physical structure and organic functions, each is related to some objects in nature, moral or physical, external to itself but directly pointing to it, upon which it is exercised. I wish it, however, to be distinctly understood, that I do not found upon physiological evidence of the truth of the analysis of faculties which I am humbly to offer, because that evidence is not generally admitted ; I do not require to trace each faculty to a disputed cerebral origin ; the faculties shall be merely metaphysically submitted *seriatim* to the reader's judgment, and his own experience appealed to ; and any one which he does not recognise in man, I am quite contented that he shall reject. If, too, he does not think the relative object correctly added to each faculty as we advance, that also he is at perfect liberty to disallow.

1. I do not fear denial, when I claim for man a LOVE OF LIFE.

2. It is not less certain that he has AN APPETITE FOR FOOD, an instinct which directs him, even when new born, to remove the pain of hunger, the only pain then removable by an act of his own. Forming a variety or mode of the instinct of food, which last includes hunger and thirst, is the desire of the stimulus of alcohol in wine or some other shape. The abuses of these appetites are gluttony and drunkenness. That this instinct is primitive, is demonstrated by its often existing in a state of disease ; the insatiable craving of hunger, even when the stomach is full, is a common lunatic symptom ; while the temptations of wine and ardent spirits often, as formerly stated, become altogether beyond the control of the will. The relative objects of that instinct are edible animal and vegetable matter ; while the juice of the grape, and other extracts capable of being fermented and distilled, gratify the taste for alcohol alluded to.

3. For the preservation of his species, man is endowed with AN INSTINCT OF SEX. As the abuse of this impulse leads to much evil and suffering, individual and social, it requires much

more educational watching and regulation than it ever receives. Of this neglect, the consequences to body and mind are often horrible. Its derangement is known in lunatic asylums, and detailed in works on insanity. Its object, relatively, is the other sex.

4. Man has an **IMPULSE TO CHERISH HIS OFFSPRING**. There are cases in which this propensity has been morbidly excited. Its relative object is the helplessness and innocence of childhood; the feeling and the object were intended for each other.

5. **ATTACHMENT TO THE PLACE OF BIRTH AND RESIDENCE** is a well marked element in the constitution of man.

6. A **PROPENSITY OF ATTACHMENT** to his fellow-men, in the alliances of society and friendship, is a part of man's constitution. This feeling is so strong, that solitude has often produced mental alienation, as has the unmitigated silence of some penitentiaries.* Man's fellows exist in manifest relation to this social tendency.

7. No impulse requires more the restraining hand of education than the **PROPENSITY TO CONTEND AND FIGHT**. We are made most aware of its being part of man, by seeing it in the various forms of its abuse, contentiousness, contradiction, violence, assault, and war. But as no instinct or faculty was given for the purposes of abuse, we shall find the use of this propensity in self-defence, courage, enterprise, and general activity. This impulse has a marked relation to external objects; it was given to man that he may repel the dangers which often assail him from other animals, and the passions of his fellow-men. Its disease is a troublesome form of violent lunacy.

8. It is not enough that man shall contend and fight, it is often imperative that he shall destroy. Besides killing for food, he must, in self-defence, kill dangerous animals, and more dangerous men, that assail him: and to fit him for this, he has an **INSTINCT TO DESTROY**. The feelings which prompt to this extreme, with regard to his own species at least, are resentment, anger, and rage; these are often abuses, and certainly so is a cruel delight in giving pain, and even depriving of life. In disease it is the most dangerous form of madness;

* See treatise on Criminal Legislation, Appendix to the first edition of this Work.

for it produces murder without motive, appetite for blood,* ungovernable violence, and indiscriminate destruction of every thing within its reach. Much short of disease it is a troublesome propensity; cruelty to animals, and the tendency to deface and destroy, are its manifestations; while the irascible tempers which disquiet the domestic circle, are its most ordinary form of abuse. It requires for its regulation, if not its repression, the firmest and the gentlest educational management. The impulse is widely spread in the animal creation; it is the instinct of prey; and teeth, tusks, beaks, and claws, are its instruments. It prompts man, too, to arm himself with *destructive* weapons, from the rude club to the battery of cannon. *Lastly*, it constitutes the impulse to punish, to inflict pain, torture, and death.

9. In nothing will the observant instructor of youth perceive more diversity among individuals, than in the characteristics of reserve or openness. Some individuals are so close, that nothing can be extracted from them; others apparently never conceal any thing. The truth is, that all conceal much more than they declare, and an IMPULSE TO CONCEAL is a constituent part of man, for the wise purpose of preventing that constant exposure of thoughts and intentions, which would not only render society intolerable, but would remove a material guard against the evils which, by their selfish passions, men are inclined to inflict upon each other. The right use of the impulse to conceal is a prudent reserve; its abuse is cunning, duplicity and deceit. Those who are conversant with the insane, are well aware how often a morbid habitual cunning calls for increased vigilance. The related objects of the faculty are the other faculties whose outward manifestations it restrains: the perfection of what is called acting, in both a favourable and unfavourable sense, depends partly on the energy of this power: some children are consummate *actors*, and thereby greatly perplex their teachers, who are ignorant of the spring and origin of that deceptive character. Several animals are strongly characterised by this instinct, for example, the fox, cat, tiger, and all that steal upon their prey; not less are those which use deceptions to escape from their enemies, as the hare, &c.

10. Man has A DESIRE TO POSSESS the material things

* See treatise on Homicidal Insanity, Appendix to the first edition of this Work.

that contribute to his enjoyment, and to accumulate them in exclusive property. When the advantages to society of this accumulation are reflected upon, it is evident that what is called *capital*, is an institution of nature, confined to man as to indefinite accumulation, though observed in bees, beavers, and some other animals as to annual store. It is only necessary to think what would be the condition of social man if he lived, like most animals, on the chance of each day, to be convinced of the connexion between accumulation and social power and enjoyment. The use of the faculty to each individual, is the attainment of the means of regular subsistence for a family, and the benefit of inheritance: its abuse is avarice; its grosser abuse theft: its disease every one has heard of or witnessed in an impulse, not created by necessity, but beyond the control of the will, to appropriate things of value, and, in the worst cases, whether of value or not. The related objects of the propensity, are material things which afford enjoyment in some way to the faculties, and money their sign and convertible value. The regulation of this propensity ought to be an important object of attention in education.

11. Independently of his reason, man has an IMPULSE TO CONSTRUCT, to change the forms and combinations of matter into instruments and accommodations. Franklin called him a "tool-making animal." The faculty is often possessed in uncommon power by cretins and other idiots, without an atom of intellect to guide it. Reason and imagination greatly aid the faculty in man, as is evident when we compare the wigwam with the palace. Individuals differ greatly in this primitive power; some can make whatever they see, others cannot fold a letter neatly. The relative objects of the impulse are manifest in the material world. This power the judicious instructor will recognise and call forth in his pupil.

It must have occurred to the reader, that in the inferior animals are found *all* the eleven propensities now described, for they are important, if not essential, to animal existence. On this ground I shall distinguish them as a class, and refer to them in the sequel, by the name of the ANIMAL PROPENSITIES. Before leaving this class of faculties, it seems the best time to appeal to the reader's experience if it be not truth, and press the fact on the attention of the educationist, that vice and crime, in all their phases and varieties, are but other terms for the abuse of one or more of these specified

impulses. The enumeration of a few will sufficiently illustrate this, and the reader can apply each instance to the impulse abused, for they are set down in the order adopted—namely, gluttony, drunkenness, incontinence, contention, violence, cruelty, murder, robbery, fraud, theft, &c.

12. Scarcely anticipating the possibility of the rejection of any of the eleven impulses already submitted, I would next, with not less confidence, claim for man, as we are compounding him, a sentiment of SELF-LOVE, in which is included as well self-elevation as self-preference. In due and beneficial endowment, it is a legitimate attention to our own well-being; it is self-respect, independence, and confidence in our own powers and capacities. In abuse, it is pride, self-sufficiency, disdain, insolence, love of power, tyranny, and general selfishness. It is a great exciting cause of the activity of the impulse to resentment and rage, when it takes the deeper colour of revenge; and when combined with the impulse to appropriate, it renders that propensity yet more steady, grasping, and exclusive. It is the special faculty of quarrels and duels, and forms the ingredient of turbulence and tyranny, which is a nuisance in public, and a curse in private life. No faculty of man is more apt to run into abuse, and half the moral evils of man's lot spring from that abuse. The guide of youth cannot, therefore, too early begin to watch and repress its unamiable manifestations, and regulate its legitimate exercise. Under the present system of education, this important part of man is left to its own guidance. It needs scarcely be added, that it is often manifested in a form of insanity not to be mistaken: morbid self-exaltation accounts for the straw crowns and wooden sceptres of Bedlam. The related objects of the feeling are obviously self and its concerns.

13. Another sentiment, often, but improperly, confounded with self-love, exercises a mighty influence over man, and furnishes the key to much of the pursuit of his life; and that is, DESIRE OF ESTIMATION, OR APPROBATION. By the one, a man esteems himself; by the other, he courts the esteem of others. They are best distinguished in their abuse. The one is pride, the other vanity; the one assumes, the other begs; hence it is often truly remarked, that an individual is too proud to be vain. The use of the sentiment now considered, as intended by the All-Wise who endowed man with it, is a proper regard to character, the feeling of shame,

and, under proper regulation, the incitement to worthy conduct in the love of praise. The feeling shrinks from reproach, censure, ridicule, and exposure. It leads to a careful concealment of vices, follies, and weaknesses, and, better yet, often to their cure. The laws which enact disgraceful punishments, as the pillory, address it directly. It is essentially the love of glory, and, in combination with self-exaltation, it constitutes ambition. Finally, it often runs into disease, of which any one who has visited a large lunatic asylum must have been rather annoyingly made aware, by the eager competition of the *vain* patients to detail and display to him their merits, each at the same time pitying his neighbour for his vain-glory. What, it may be asked, has education ever done to regulate this and the previous powerful and all-pervading feeling? The answer is,—Nothing! On the contrary, it has carefully *instituted* the means of aggravating the evils of both, by all the competitions, prizes, preferences, and “honours” of our schools and colleges. The related object of this feeling is found in the tendency of mankind to observe and judge each other.

14. That a SENTIMENT OF FEAR is a part of man, no one will deny, and least of all the teacher of the old school, whose ever-brandished rod and cane make a personal appeal to the feeling. The sentiment is given as a self-protector from dangers, physical and moral, with which we are surrounded. Its abuse is cowardice, terror, and panic. Punishment, for the sake of example, implies our belief of its power as a motive. Its external objects are danger and evil in general. When diseased, it occasions the groundless fears and horrors of hypochondria, and is essentially that insane melancholy which furnishes the impulse to suicide, by sufferings far more intense than man often knows in what is erroneously distinguished as reality.

The last and the two preceding sentiments of self-love, and desire of estimation, evidently regard *self*; and, therefore, although very important constituent faculties in man, and intended, in their proper use, for the wisest ends, have nothing in them amiable or exalted. They are as self-seeking as any of the nine animal propensities, and therefore may conveniently be classed with these, under the general denomination of the INFERIOR FEELINGS, to which, in the sequel of this work, it will often be necessary to allude. The whole twelve instincts make up and constitute the Scriptural entity

of the “law in the members warring against the law in the mind.”

15. That there *is* a law in the mind is beautifully implied in the very distinction of Scripture alluded to ; and it is the object of education, while it represses and regulates the law in the members, to strengthen and confirm the law in the mind. The first element of the law in the mind is BENEVOLENCE,—the benign parent of a catalogue of graces, in kindness, desire of the good of others, generosity, compassion, mercy, and all the sympathies of brotherly love. It is the charity which “suffereth long and is kind,” which “is gentle and easy to be entreated,” and which, in its expansiveness and sincerity, “is without partiality and without hypocrisy.” It is impossible to conceive a description of benevolence more just, as well as beautiful, than the Scriptural. Sentient beings, generally, are the related objects of this exalted sentiment, and their happiness is its scope and delight. It is an error to suppose its function confined to compassion and relief to distress and misery. It goes much beyond this : it is a well-spring of good-will to men, and reaps positive delight from the increase and extension of human happiness. Its manifestations appear to the selfish to be mere sentimental enthusiasm, or a weak sacrifice of substance and ease ; yet *their* most exclusive joys are vapid, in comparison with the delights of benevolence. Truly, as well as poetically,—

“it is twice blessed.
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest, and becomes
The throned monarch better than his crown.”

It is rewarded with the love of our fellow-men ; for to be generally “*liked*,” as it is termed, is the necessary effect of being benevolent ; and this popularity is not confined to those who benefit by its generous acts, but is universal. The field of benevolence is boundless, for it embraces all that can aid or advance human happiness, physical and moral. It desires to see man free, enlightened, morally and religiously elevated, and placed in physical comfort and safety. It descends also to kindness to the lower animals.

Even this high sentiment is capable of abuse. This appears in facility, indiscriminate alms-giving, and profusion. In disease, it is beyond the power of the will of the individual, to whom, therefore, the law appoints a guardian.

16. A sentiment of JUSTICE or CONSCIENTIOUSNESS belongs to man ; it respects the rights of others, and is also manifested in truth and candour. Its deficiency is a great defect of character, unamended even by benevolence. The benevolent but unconscientious individual is apt to be generous before he is just, according to an every-day expression. It is a mistake to recognise a defective conscientiousness in that palpable dishonesty only which calls for the interference of the law. It is a wide-spreading evil in society, far short of that degree of its manifestation. It shews itself in a way and manner against which the law cannot make provision, in the great variety of modes in which men, for selfish ends, are *unfair* to each other, by taking advantages which they would not give ; concealing the truth which ought to be told, or misleading with regard to it ; disallowing others' claims, not capable of easy proof ; shrouding others' merits ; misstating or distorting others' argument ; resenting fair competition ; envying success ; manifesting a selfish jealousy ; indulging in evil-speaking and ridicule ; and, in a thousand ways, " doing to others that which we would *not* they should do to us." The severest satire on mankind is really found in the distinction conceded to the fair, open, candid, and considerate character, to the Aristides of his circle, who is marked for his whiteness, the etymology of candour, in the midst of the various shades of discoloration in his fellows, with which he is surrounded. There is not a more delicate task for the infant teacher—for the training must be early—than the exercise of the sentiment of justice and truth, not merely in its broad lines, but in its minutest shadowings. The disease of the feeling, for even conscientiousness may be over-excited, is observed in the melancholy self-accusatory ravings of some maniacs, especially in those too numerous cases in which religious terrors have driven reason from its seat. The related objects of the sentiment of justice are the rights and feelings of our fellow-men. It acknowledges the justice of God.

17. The most superficial observer of man cannot have failed to feel in himself, and observe the signs in others, of a sentiment of VENERATION, a feeling of deference, submission, and reverence. Deferential terms are used by us in our converse with those we feel to be our superiors in intellect or conventional rank, as something that is their due ; and the whole strength of the feeling can be testified by those whom it has deprived of utterance when suddenly brought into the

presence of majesty. Yet the trembler in the king's presence is not unnerved by fear, for his reason assures him that he is in no personal danger ; but " the divinity that doth hedge a king,"—Shakspeare's graphic description of the feeling of homage to real or supposed superiority, which is a faculty or sentiment in man,—is the true cause that

" When the king doth look, the subject quakes."

But there is a higher related object of this feeling than earthly kings. The King of kings is its great end and object : it is then veneration, and constitutes the chief ingredient in the adoration of religious worship. A large natural endowment of the sentiment often carries mere external sanctity to excess, and, mistaking it for religion, claims, and often receives, consideration and homage for it, to the inconvenient crowding of the calendar. The feeling also runs into monomania. The author once saw a young man in Bethlem Hospital in St George's Fields, who dropt on his knees whenever a stranger appeared, raised his eyes, united the palms of his hands, and remained in that devotional attitude for some time, without uttering a word. The misdirection of this feeling, either towards the Deity or our fellow-men, is attended with so much evil, that its proper guidance and exercise ought to form, what it never yet has formed, an object of the most attentive and enlightened educational care.

The three feelings of *benevolence*, *justice*, and *veneration*, predominating over the inferior and selfish propensities, present us at once with an intelligible system of ethics. This is that supremacy of the moral sentiments which is partially admitted by ethical writers, from Butler to Chalmers ; the latter, in his Bridgewater Treatise, constitutes *conscience* the sole ruler ; but *benevolence* is not less offended by vice and crime than justice ; while *veneration* is shocked with the daring disobedience to God's will which these aberrations involve. The three sentiments of justice, benevolence, and veneration are powerfully combined in that preceptive keystone of Christianity, " to do justly, to love mercy, and walk humbly with your God." The humility so beautifully glanced at is that repression of self-exaltation, an impulse I have already treated of, which the instructor should always keep in view ; remembering that " pride was not made for man ;" self-love was intended for him, but not its abuse, " which bringeth a snare." The energy of these three feelings, act-

ing in combination, constitutes the moral impossibility of committing crime ; for a man in whom they are supreme, is restrained from criminal acts more effectually than if fetters of triple brass were on his hands. If there be means,—and it will appear in the sequel that there are beautifully simple and effectual means,—of increasing the power of these invaluable sentiments, by the exercise of practical moral training, does it not vitally concern society to apply them ? I shall offer a few words more on the supremacy of the higher feelings, after treating of the Intellect.

18. I claim no more for man than almost all metaphysicians do, and all the non-metaphysical world, in attributing to him a sentiment of HOPE, the source of much worldly happiness, and the *natural* foundation of our prospects of a life to come. Hope is an ingredient in religious feeling ; while, in common life, it is not confined to expectations and anticipations of the future, but is a permanent gaiety, lightness of heart, and buoyancy of spirits, which is contented with the present, dreads no evil, and constitutes in itself real happiness. Children, as well as adults, differ widely in this character of mind ; an enlightened teacher of youth will convert the feeling to useful purposes.

19. The teacher will find his pupils to differ in another respect : he will meet with some of them pliant and obedient, and others obstinate and impracticable ; there is, in different degrees, in man, a sentiment of FIRMNESS, the use of which is perseverance and fortitude, the abuse of which is obstinacy. It is of importance that this should be recognised in education as an innate feeling, by which much labour to the teacher, and suffering to the young, might be prevented by avoiding vain contests with obstinacy, persevered in by the teacher in the expectation of curing the defect, while he is only strengthening the feeling, and confirming the habit. The struggle with an obstinate child, who is further fortified by pride and self-sufficiency, may be compared to an attempt to extract a nail by striking it on the head ; every stroke only drives it farther. The judicious teacher will take care never to bring the matter to that issue, but will address himself to other faculties, especially justice, benevolence, and reflection ; keeping in mind the fable, that the storm could not induce the traveller to part with his cloak, which he only held the faster, but the sun prevailed.

20. Man loves the wonderful. That the sentiment of WON-

DER is innate, will scarcely be doubted by any one who observes its power as a motive, and the fortunes that are made by appeals to it. Well does the charlatan know the effect produced by his cry of "wonder!" It is evidently bestowed as a source of delight in contemplating the wonders of Creation, and as an impulse to inquiry. With Veneration and Hope, it constitutes the religious combination of faculties; I mean what is called religious *feeling*, for conscience and reflection are the bases of religious *duty*. The joint operation, in due proportion, of the two sets of faculties, makes up the perfection, humanly speaking, of the religious character; while a separation of them is always more or less to be regretted. Take away or impair reflection, and the remaining feelings will be apt to run into enthusiasm, and even fanaticism; take away or diminish conscience, and we have the apparent anomaly of sanctity without honesty, of religious excitement with much unfairness, censoriousness, intolerance, and persecution. Wonder is met with in morbid activity; its madness sees visions, speaks jargon, and dreams dreams, nay, attempts miracles; in combination with a high estimate of self, it constitutes the prophet of special revelation, and the angel of light admitted to the counsels of heaven. Of this we have not to go far for examples,—the leaders and their followers are all over-excited *wonderers*. Education is called upon to watch this faculty; it will shew itself in a child in a tendency to exaggerate and embellish, a marked delight to surprise and occasion wonder, with often an utter sacrifice of truth to attain that end.

21. I do not anticipate objection to a faculty for the sublime, the beautiful, the elegant, the perfect, the poetical, as a constituent of the mind of man. The Imagination of the metaphysicians comes nearest this sentiment, but it does not express it. Imagination is considered as a power which produces ideal creations; the feeling in question is a mere sentiment or habit of mind which aspires to the beautiful and perfect, and communicates an elegant refinement to the whole character; it prompts other faculties to create, while itself merely feels, and views all nature with associations of beauty and of poetry. Its abuse is romantic enthusiasm, unguided by reflection. Its related objects are all that is beautiful and sublime in nature; it is one of the gifts of Divine Benevolence which points directly at high enjoyment; like music, it is something superadded to the necessary faculties. When it is absent or deficient, the individual is gross and unrefined.

Infant education takes much care of this feeling, and in various ingenious ways calls it into exercise, with different success, according to the degree of natural endowment; for in nothing do individuals differ more from each other. With the explanation now given, I shall call this faculty IMAGINATION, or IDEAL PERFECTION. A still more beautiful term is IDEALITY.

22. THE LOVE OF THE LUDICROUS requires a judicious educational management. Man is the only laughing animal, the only one gifted with a specific enjoyment from the contemplation of incongruity. It is greatly abused in satire, tricks, and mischief, and requires watching: it operates severely on the temper of many who are made its butts, and often withers every purpose of exertion or improvement. Certainly it has been greatly neglected in education. Its relative objects are found in the exhaustless fields of incongruity.

23. IMITATION is a marked faculty in man, which shews itself even in the youngest children. Its purpose is manifestly to bring society to a convenient uniformity of manners, without which it would present a scene of inextricable contrariety, and to aid in educating the powers of the young, by the energy of an impulse to do what they see done by their seniors. It aids, as is most obvious, the imitative arts; and has for its related objects no narrower field than universal nature.

The reader is requested to glance back at the faculties just treated of, beginning with 15 and ending with 23, and to keep in mind that, whenever the MORAL SENTIMENTS are mentioned, these nine faculties are meant. He will at once observe that Self-Love, Desire of Estimation, and Fear, are not of dignity sufficient to be classed with the moral sentiments; but, being as selfish in their nature as the animal propensities, and being also plainly discernible in the inferior animals, they are classed with the propensities under the general name of the INFERIOR FEELINGS; it follows that the moral sentiments are meant, when the term SUPERIOR FEELINGS is used. These last distinguish man on this earth, from all the creatures of God.

But the "Law in the Mind" would be an imperfect regulator of the "Law in the Members," if it consisted even of the moral sentiments alone. Sentiments are but feelings, and feelings, however virtuous, are blind, and depend upon intellect for their proper direction. For example, benevolence prompts us to succour poverty; but that feeling makes no

inquiry into the cause of that poverty which it relieves. It therefore requires to be itself directed by another class of faculties, namely, the intellectual, which, observing, perceiving, knowing, and reasoning, can ascertain, if so it be, that the poverty is the result of idle and profligate habits, that the poor man is perfectly able-bodied and fit for labour, and that therefore the benevolence is wasted, and worse, upon the encouragement of an unworthy object. Man is endowed with intellectual faculties, and these may be divided into the KNOWING and REFLECTING. It is undeniable that, intellectually, we *know* and we *reflect*. It is a common observation that knowledge is not wisdom, till it is compared and reasoned on by reflection. It is its combination with reflection, which constitutes that knowledge which is power. The weakest reflecting powers often co-exist in the same individual, with a store of knowledge which excites our wonder. A walking encyclopædia is a title currently given to a person who knows every thing, while his reasoning powers are nevertheless of the humblest order. Nothing proves more demonstrably than this, that knowing and reasoning are distinct powers of mind.

The FIVE SENSES are knowing faculties. On these it is unnecessary here to enlarge. They are described in every school-book.*

The KNOWING POWERS cognize two distinct classes of objects; namely, *existences* and *events*, in other words, things that *are*, and things that *happen*. Let any one reflect for a moment, and he will find that whatever he knows, must be either an existence or an event. The paper on which I write is an existence—a thing that is; if I drop it on the carpet, it is an event, a thing that has happened, a change has taken place: soldiers are existences, their battle is an event; the acid and the alkali are existences, their effervescence on mixture is an event. Existences are marked by nouns in grammar, events require verbs. Natural history concerns existences, civil history records events. Now, from observing that the power of perceiving and remembering these two classes of objects, respectively, varies, in a marked degree, in different individuals, we may consider them as distinct faculties, which

* I have elsewhere, in a short treatise on the subject, endeavoured to shew that a *sixth* sense is essential to animal existence, namely, one by which we perceive *mechanical resistance*, that we may regulate our muscular movements according to its degree. I have the satisfaction of having the concurrence of several sound philosophical thinkers on this subject.

require in education a separate range of study and exercise, the one improving the faculty for existences, the other the faculty for events. I claim then, for man,—

A POWER TO COGNISE AND REMEMBER EXISTENCES.

A POWER TO COGNISE AND REMEMBER EVENTS.

It is obvious that, to a great degree, man enjoys these faculties in common with the inferior animals, which last could not exist without a considerable degree of perception and memory, both of things that are and things that happen. These two faculties are most active in childhood and youth, possess a keen appetite for knowledge, and reap so much delight from its attainment, that an instructor, himself well endowed with knowledge, and distinguished by a lively and exciting manner of communication, who can keep wonder alive, and put into his lessons a due mixture of the *higher feelings*, will possess a power over the will and happiness of his pupils, which will form, and it is already known to form, a striking contrast to the heart-withering irksomeness of the old schools, in which an antiquated and most hurtful system of appeal to the inferior feelings of fear, self-exaltation, vanity, and covetousness, is found necessary to stimulate the languid faculties. The knowing faculties are capable of great educational improvement, and, by judicious exercise, often arrive at such a degree of comprehension, minuteness, and accuracy, called cleverness and acumen, as to give great practical power in life, and to lead to discovery and invention which extend indefinitely the range of human attainment. We can now understand the mode of activity called *attention*; it is the *tension* or active employment of the knowing faculties when in the act of *observation*. The young must be called upon to observe, and that extensively and minutely: the educated know well how little was done for them in this exercise, when they were engaged exclusively in reading books, and dreamingly passing over the whole of existing things, though before their eyes. In the lower classes of the people, observation remains utterly dormant, and much of the suffering of their condition is the consequence. The related objects of these two knowing powers are Creation and Creation's changes; their scope is unbounded.

There are other knowing faculties, of marked distinction in the different degrees of manifestation by different individuals, which aid in the acquisition of knowledge; such as a perceptive power for each quality and relation of matter, as FORM,

SIZE, FORCE, COLOUR, ARRANGEMENT, NUMBER, PLACE, TUNE, SOUND. On these the talents of drawing, painting, sculpture, mechanics, calculation, and music depend. But these manifestations must be so obvious to the enlightened and judicious educationist, that I shall not occupy time and space with a detail of them.

THE REFLECTING POWERS make use of the materials stored by the knowing faculties, for the purpose of performing the operation of REASONING. That consists in comparing two existences or two events, and concluding that something else exists, existed, or will or may exist, or that something else happens, happened, or will or may happen, in consequence.

The process of reasoning, of conclusion-drawing, is sometimes performed by a simple act of comparison, or perception of analogy: a great majority of mankind reason in this way, such a truth, they say, follows from the resemblance of two truths which they have compared. The whole of the brilliant field of what in reasoning is called *illustration* is nothing more than this process of comparison; and, as many writers and speakers, and these like Dr Chalmers by far the most popular, manifest almost an exclusive preference for analogical and illustrative reasoning, I feel that I am warranted in distinguishing in man, the reflecting faculty of COMPARISON.

Some reasoners, but comparatively few, are more severe, and are contented with no conclusions which do not stand in the relation of *necessary consequence* to their premises. This is truth, they reason, because it is deducible necessarily from the consideration of these other known truths brought together. These are the logicians, who distrust analogy and comparison. The faculty they use is the highest intellectual power, the percipient of the relation of cause and effect, which I beg to designate by the name of THE FACULTY OF NECESSARY CONSEQUENCE. When the distinct operation of the two mentioned faculties is understood by the instructor of youth, the different lines of talent will be obvious to him, and the educational training will be made to correspond.

It is a metaphysical error to distinguish *Memory* as a primitive faculty, seeing that the cognising and reasoning powers must necessarily be the remembering powers; remembrance being nothing else but the continued impression of cognition and reasoning, varying according to the energy of those powers. If memory were a distinctive power, it would, in each individual, be alike strong, and regard *all* subjects of re-

collection alike. But this is not consistent with fact ; one individual remembers existences, and another forgets existences and remembers events, a third recalls with ease a train of reasoning, another musical airs, and another the faces of persons he has seen, or the scenes he has surveyed, each perhaps weakly remembering something else of the matters now enumerated ; we are, therefore, forced to the conclusion, that there is no general faculty called memory, but that each faculty has its own power of recalling its impressions. The instructor of youth should ponder this truth well, and he will save himself and his pupil much time and labour, in the indefinite and desultory exercise of a supposed general faculty of memory, when in truth he can only improve the memory of each faculty in the proper direct cultivation of the faculty itself.

The reader is, it is trusted, now in a condition to see the propriety of disallowing *Perception* as a primitive faculty. Both the knowing and reflecting *percipient* powers have now been explained and distinguished : the faculty of existences perceives existences, that of events events ; that of comparison, resemblances ; that of necessary consequence, cause and effect ; so that a general faculty of perception is necessarily a nonentity.

Last of all, I claim for man, whose composition we have now finished, the man-distinguishing faculty of LANGUAGE, whereby he converts his thoughts into the conventional signs called words, and, in oral and written discourse, excites the faculties of his fellow-men in the boundless extent of social intercourse.

Once more, before proceeding farther, the reader is requested to subject the foregoing analysis to the strictest scrutiny. He is not asked to surrender the catalogue of faculties which may be dear to him as associated with the venerable name of Alma Mater ; he is welcome to reserve that for the amusement of his metaphysical hours ; all that is now asked is, that he will admit, or at least not deny, that the feelings, impulses, or faculties, just submitted to his consideration, have been recognised by him in that being called Man. Many pages might be filled for his aid, from Shakspeare, “ the Priest of Nature,” and Scott, his kindred genius, to whom I have already referred ; but as this would much lengthen a chapter already long, I have thought it prudent to withdraw what I had prepared for the press on this subject.

The whole faculties which have been described, are now

brought under the reader's eye in a table for the convenience of reference :—

INFERIOR FEELINGS.

ANIMAL PROPENSITIES.

Love of <i>Life</i> .	Instinct of <i>Destruction</i> .
Instinct of <i>Food</i> .	Impulse to <i>Conceal</i> .
... .. <i>Sex</i> .	 <i>Possess</i> .
... .. <i>Offspring</i> .	 <i>Construct</i> .
... .. <i>Home</i> .	<i>Self-Love</i> .
... .. <i>Society</i> .	<i>Desire of Estimation</i> .
... .. <i>Courage</i> .	<i>Fear</i> .

SUPERIOR FEELINGS.

MORAL SENTIMENTS.

<i>Benevolence</i> .	<i>Wonder</i> .
<i>Justice</i> .	<i>Ideal Perfection</i> . <i>Imagination</i> .
<i>Veneration</i> .	<i>Laughter at the Ludicrous</i> .
<i>Hope</i> .	<i>Imitation</i> .
<i>Firmness</i> .	

INTELLECT.

THE SENSES.

KNOWING FACULTIES.

Cognition of <i>Existences</i> .	Cognition of <i>Arrangement</i> .
... .. <i>Events</i> .	 <i>Number</i> .
... .. <i>Form</i> .	 <i>Place</i> .
... .. <i>Size</i> .	 <i>Time</i> .
... .. <i>Force</i> .	 <i>Sound</i> .
... .. <i>Colour</i> .	

REFLECTING FACULTIES.

<i>Comparison</i> .	<i>Necessary Consequence</i> .
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LANGUAGE.

Several general points require a moment's attention. 1. All the faculties in the preceding table belong to every sane individual of the human race ; the want of any of them would be imperfection, or partial idiocy. 2. They are possessed in very different degrees of endowment by different individuals. It is this difference which constitutes the endless varieties in the characters of men. Taking the faculties in groups, it is evident that individuals in whom the inferior feelings predominate, will be coarse, sensual, and animal ; while those in whom the higher feelings are the strongest, will be

moral and refined. In each individual, some faculty, or combination of faculties, is always so powerful as to mark the character; and the observation and discussion of these characterizing peculiarities in each other, constitute half the business of human intercourse. Any one could furnish a catalogue of the characteristics of his acquaintances, and that according to the order of the foregoing table. A, he would say, is a gourmand; B is abstemious and sober; C cannot tolerate children; D should take the situation of a nursery-maid; E is argumentative, contentious, violent, and passionate. F is as gentle and forbearing as a lamb; G is reserved, cunning, and artful, H is open as the day; I is avaricious and miserly; K is proud; L is vain; M is a coward; N is humble and diffident, and shrinks from notice; O is benevolent; P is generous and almost profuse, while R is cold-hearted; S is just and true; T is ignorant; U is an encyclopædia; V is profound and logical; W cannot put two ideas together, and draw a conclusion from their comparison; X has a turn for the fine arts; Y excels in mechanics; Z has a gift of language, so copious, fluent, and correct, that his thoughts form themselves into words with the precision and beauty of crystallization.

3. It must occur to the reader, and he is requested to remember it as a fundamental truth, that these characteristics of individuals arise from *innate* faculties, which are *permanent*, and, however improveable, not liable to be eradicated. The faculties modify each other, but the *general* character is fixed. The irascible man of to-day was so twenty years ago; so was the selfish; though, higher feelings being cultivated, the *conduct* of the one is milder, and of the other more liberal than they would otherwise have been.

4. Another point is to be kept in mind by the reader, namely, that the human faculties are capable of acting in *combination* with each other, at least of *simultaneous activity*; the effect of which will be an increased tendency to a common end, when the faculties acting are in harmony; or a modification of power, so that the balance in favour of the strongest will be the remaining force, when they antagonize each other. This is the state of what is called mixed motives, which scarcely needs illustration. In a *public* subscription for a charity, for example, Benevolence prompts to give, and often much more strongly does vanity, but their united operation manifestly strengthens the impulse; self-love and avarice would

save the money. Now, it is perfectly obvious, that it will be given or withheld, according as one combination or the other prevails. Other examples might be supplied, but they can be easily figured. It is plain that what is called individual character must essentially be the product of a sort of balance of power among all the faculties; the strongest will stand out most prominent, as the ruling passion; but modified by others, it will only present itself as a remainder. Thus a man has a powerful impulse of courage, and a thirst for glory, which would urge him on to seek the bubble reputation even in the cannon's mouth; but he is also endowed with a cautious fear of wounds and death, the result of whose operation will be a certain deduction from his rash gallantry, and a practical feeling that the better part of valour is discretion. He is still a man for the cannon's mouth, but he will never go there but when influenced by a prudent sense of duty. It is needless to push so obvious an inquiry farther. It must be manifest that education should address itself pointedly to these combinations.

5. The last general observation which requires to be made is one which will at once be admitted, namely, that there are degrees of value and rank in the faculties of man. It is a law of our nature to look upon the moral sentiments with more respect than the animal propensities; while the powers of reflection and reasoning are more elevated than the acutest faculties of observation. When superiority involves control, it is called supremacy. This control is exercised by the moral faculties, guided by the intellect, which constitute what is called ethics. I was pledged to return to this subject when I had explained the Intellect, for the control is properly called the SUPREMACY OF THE MORAL SENTIMENTS AND INTELLECT.

No writer has thrown so much light upon this important subject, as Mr Combe, in his "Constitution of Man," already referred to. He says, "Every faculty stands in a definite relation to certain external objects; when it is internally active it desires these objects; when they are presented to it, they excite it to activity, and delight it with agreeable emotions. Human happiness and misery are resolvable into the gratification or denial of one or more of our active faculties, before described, of the external senses, and the feelings connected with our bodily frame. The faculties in themselves are mere instincts; the moral sentiments and intellect are

higher instincts than the animal propensities. Every faculty is good in itself, but all are liable to abuse; their manifestations are right only when directed by *enlightened* intellect and moral sentiment. In maintaining the *supremacy* of the moral sentiments and intellect, I do not consider them sufficient to direct conduct by their own instinctive suggestions. To fit them to discharge this important duty, *they must be illuminated by knowledge of science and of moral and religious duty*; but wherever their dictates, thus enlightened, oppose the solicitations of the propensities, the latter must yield, otherwise, by the constitution of external nature, evil will inevitably ensue. This is what I mean by nature being constituted in harmony with the supremacy of the moral sentiments and intellect."

I am not acquainted with any thing more delightfully instructive than the pages which follow the extract just given. In these Mr Combe illustrates the principle of the regulating power of the moral sentiments and intellect, by shewing its application to some of the most important affairs of life: for example, the principle, if acted on, would prevent the domestic propensities from blindly seeking alliance in marriage with an unworthy object. It would prevent the formation of rash friendships, which, founded on fashion, or any other form of selfishness, have no solid foundation, and end, if fortune changes, in mutual reproaches and charges of insincerity. The contrast of the heyday of Sheridan's reputation, which surrounded him with friends who vainly boasted of his acquaintance, to the closing scene of his deserted deathbed, is given as an example. Again, the principle, if it did not prevent their formation, would at least shew that there is no cause for wonder when partnerships, entered into for mutual gain, fall to pieces in consequence of bad success, or some other excitement of selfishness. After several other examples of false and baseless reliance on the inferior feelings, Mr Combe points out the delight and permanence of alliances and connexions formed under the guidance of the higher feelings and the intellect, in which not only these are delighted after their own pure and exalted nature, but the inferior feelings themselves are gratified in their proper and legitimate way, so that all the faculties are in *harmony* with each other. I cannot withhold the concluding passage on this subject. "By this illustration, the reader will understand more clearly what I mean by the harmony of the faculties. The fashionable and com-

mercial friendships, of which I spoke, gratified the lower feelings, but left out, as fundamental principles, all the higher sentiments : there was therefore a want of harmony in these instances ; an absence of full satisfaction ; an uncertainty and changeableness, which gave rise to only a mixed and imperfect enjoyment while the friendship lasted, and to a feeling of painful disappointment, and of vanity and vexation, when a rupture ensued. The error, in such cases, consists in founding attachment on the lower faculties, seeing they, by themselves, are not calculated to form a stable basis of affection ; instead of building it on them and the higher sentiments, which afford a foundation for real, lasting, and satisfactory friendships. In complaining of the vanity and vexation of attachments springing from the lower faculties exclusively, we are like men who should try to build a pyramid on its smaller end, and then lament the hardness of their fate, and speak of the unkindness of Providence, when it fell. A similar analysis of all other pleasures founded on the animal propensities chiefly, would give similar results. In short, happiness must be viewed by men as connected inseparably with the exercise of the three great classes of faculties, the moral sentiments and intellect exercising the directing and controlling sway, before it can be permanently attained."

This chapter cannot be more appropriately concluded, than by calling the attention of the educationist to the light which he will find thrown on the moral government of the world, by the views now propounded of the faculties of man, and their relative objects. It is the main design of Mr Combe's " Constitution of Man," to demonstrate the foundation of that government. He distinguishes the laws of nature into Physical, Organic, Moral, and Intelligent, and shews that if man does not yield obedience to these laws, evil, even in this life, will be the consequence.

1st, He has shewn—and he is entitled to the high distinction of having been the first to shew—THAT THE NATURAL LAWS OPERATE INDEPENDENTLY OF EACH OTHER : that each requires obedience to itself, and, in its own specific way, rewards obedience, and punishes disobedience ; and that human beings are happy precisely in proportion to the degree of their obedience to, or to the degree in which they place themselves in accordance with, these the Divine institutions. For example, an individual who neglects or carelessly observes the corresponding *physical* law of nature, will be drowned, or

burnt, or crushed, or fractured, or lacerated, and that inevitably, however strictly he may obey the *moral* laws, even to the extent of the utmost reach of human virtue. Again, if he obeys the organic laws, he will reap bodily health, which is the specific reward of *that* obedience, nor will any degree of moral turpitude, if he avoids sensual excess, which is a breach of the organic as well as the moral laws, materially diminish his health. But his moral defects will bring their own punishment; and, from these, his health of body will not protect him. This principle affords a key to much that appears inscrutable in the moral government of this world. Whatever man may be permitted to hope with regard to another, he must study and obey the laws which regulate this world, else no degree of piety and worth will save him from the evils which follow neglect of the physical and organic laws; while no compliance with these last will shield him from moral suffering, if he contemns the moral laws. Whenever we get the principle of the *independent* operation of the different departments of the natural laws, the apparent confusion of life is explained, and we see why the bad man often prospers *externally* in this world, and the good man is overwhelmed with misfortune;—I say externally, for the bad man cannot reap higher enjoyment than physical and organic, while, at the same time, he suffers all the penalties of a low morality. On the other hand, the good and pious man, however physically and organically afflicted, is compensated, even here, with the direct consolations of virtue and religion. But the *kind* of happiness enjoyed, or misery suffered, will be found invariably to result, to each character, directly and separately, and without the possibility of interference of any of the others, from the specific law or laws obeyed or contemned. This theory of the independent operation of the different classes of the laws of nature, which is itself sufficient, when practically applied to the affairs of man, to work a momentous change in his condition in the present world, is not, it is believed, to be found in any previous author, and therefore belongs to Mr Combe.

2d, Although many writers have partially shewn, and more have conjectured, that there is a certain harmony between the constitution of external nature and the constitution of man, Mr Combe has been the first to *demonstrate* this harmony, as an all-pervading principle of creation, and a perfect and beautifully symmetrical system. In order to perceive the wise re-

lation of the natural laws to the human constitution in body and mind, *both* these related objects must be understood. On the one hand, the laws, physical, organic, moral, and intelligent, must be observed, and their independent operation demonstrated; and on the other, the *mind* of man, as well as his body, must be known; yet that knowledge, according to Mr Dugald Stewart, was, down to his time, “yet in expectation.” Mr Combe has adopted the faculties which have now been detailed, as primitive in man, and comparing these with external nature and nature’s laws, he at once saw, and made plain to his countrymen and the world, the perfect correspondence and harmony which was the eternal design of an omnipotent Creator.

3d, The same gifted writer has shewn, that while each natural law acts separately, there is a beautiful combination in their action, having for its object the cultivation of the moral and intellectual powers of man, and the establishment of the supremacy of these over the animal propensities; in other words, THAT THE WORLD IS ACTUALLY ARRANGED ON THE PRINCIPLE OF FAVOURING VIRTUE AND PUNISHING VICE, AND THAT IT IS, THROUGHOUT ITS CONSTITUTION, FRAMED IN PERFECT ADAPTATION TO THE FACULTIES OF MAN AS A MORAL, INTELLIGENT, AND RELIGIOUS BEING. This sublime truth had not escaped previous observation. Bishop Butler *felt* it as an impression on his virtuous mind, but failed to establish its universality on demonstrable evidence. The name of George Combe must be associated,—and already is associated in the four quarters of the globe,—with the demonstrated and complete system; which, by bringing into one point of view, the different constituent elements of man’s constitution, and shewing the relations of these to each other and to external nature, enables us to explain many of the phenomena of human life, with a simplicity and success which remind us of the light thrown upon the laws of the heavens by the *Principia* of Newton. Systems of Truth are the work of God: it is the highest reach of human intellect, humbly to observe and expound them; and, with a mind enlarged and heart improved by the Moral Revelation which teems in the oracles of His works, to learn and apply to life and conduct the Oracles of His word; the one a republication, as has been sublimely and truly said, of the other. “Wherefore,” says the enlightened and pious Melancthon, “wherefore our decision is this, that those precepts which learned men have committed to writing,

transcribing them from the common reason and common feelings of human nature, are to be accounted not less Divine, than those contained in the tables given to Moses; and that it could not be the intention of our Maker to supersede, by a law graven upon stone, that which is written with his own finger on the table of the heart."*

* I should have observed earlier, that Mr Combe has published three lectures on Popular Education, delivered in October 1833, at the request of the Edinburgh Association for Useful and Entertaining Science. In these he has brought his views of Man and Nature into the most satisfactory practical application. Messrs Chambers have done themselves honour by reprinting, with the author's consent, the lectures *seriatim*, in their Journal, which circulates above 60,000 copies.

CHAPTER IV.

ON EDUCATION AS ADAPTED TO THE FACULTIES—INFANT
EDUCATION.

Faculties improveable—Man, how made wiser, how better—Law of exercise of faculties—Each faculty on its own objects—Exercise of one faculty does not improve another—Faculties that require regulation, excitement, direction of intellect—Loadstar of education—Pupil's study of his own faculties, and their objects—Education, Physical, Moral, Intellectual—INFANT EDUCATION, to commence in the cradle—Infant school, Physical training, Moral, Intellectual—Real and verbal—Pestalozzi and Mayo—Lessons on Objects—Summary of education of faculties—Edinburgh Model Infant School—Religious impressions, no distinction of sects, preparative—Agency of Man in this—Divine blessing—Intolerance deprecated—Edinburgh Infant School on liberal basis—Progress and success of the school—Prizes and places—Great merit of Wilderspin—Prejudices against Infant education, objections answered.

THAT each sane individual possesses all the faculties which have been enumerated, though in different degrees of endowment, is not more true than that, in the faculties of every individual above the grade of idiocy, there is some degree of improveability, some capacity of increased energy in the moral and intellectual powers, and regulation in the animal propensities. All education is imperfect in the degree in which it falls short of attaining those ends. In its most general view, education is intended to make men wiser and better, in other words, to improve them intellectually and morally. But this is too vague a generality for practical purposes. The practice must be direct operation on the various faculties, the improved direction and agency of which constitute wisdom and goodness.

Men are made wiser by the acquisition of knowledge and the habit of reflection; while they are made better by the improvement of their moral sentiments. It follows, that the *observing faculties* must be actively exercised, in the perception and memory of existences and events; and the *reflecting*

powers habituated to extensive comparison and logical deduction. Industrial skill, again, depends on the increased activity of the *mechanical faculties*, and all the powers by which matter and its qualities and conditions are cognised. Moral worth is a general term for several particulars, which particulars must regulate the actual moral and religious training of the individual. The faculty of *Conscience* is, in its activity, essentially the moral worth of Justice, *Benevolence* of brotherly love, or the exhaustless impulse to do good to our fellow-men and the whole sentient creation, while *Veneration* must be directly exercised as the moral worth of piety, and the duty and delight of love and obedience to God. The improvement of these faculties by direct operation on each, is the only notion we can form of moral and religious training as the act of man.

TO BE IMPROVED EACH AND EVERY FACULTY MUST BE POSITIVELY EXERCISED. Preceptive instruction is notoriously insufficient to give mechanical skill; in actual life it is never relied on, but the apprentice-hand is, for a course of years, set to the work. The same practice is required for the other observing and the reflecting faculties; they must themselves work in a long course of active practice, to reap the reward of talent. In the moral faculties, exercise is not less essential. As well may we rest contented with saying to the destitute, the hungry, and the naked, "be ye clothed and fed," without offering the actual means, as to our moral pupil, "be ye kind, and compassionate, and generous, and just, and true, and pious," without exercising them in these graces. An apprenticeship, a long apprenticeship to justice, and mercy, and piety, is as essential to the practical exercise of these, as it is to skill in handicraft trades. THE LAW OF EXERCISE IS OF UNIVERSAL APPLICATION. It is a fundamental law of nature, that ALL the capacities of man are enlarged and strengthened by being used. From the energy of a muscle, up to the highest faculty intellectual and moral, repeated exercise of the function increases its intensity. The efficiency of the blacksmith's right arm and of the philosopher's brain depends upon the same law. The bodily force, the senses, the observing and reasoning faculties, the moral feelings, can only be improved by habitual exercise. Custom, habit, skill, address, nay virtue itself, are all the fruits of exercise, and come not without it. It is amazing how inconsiderably this great truth is practically acted upon in education. Its use in moral train-

ing is a discovery of yesterday, and is yet recognised only to the most limited extent. Its efficiency in intellectual improvement is likewise only beginning to be understood. In short, it has only been in the capabilities of the hand and the limbs, which necessity teaches even the savage *must* be exercised to attain skill, that the law of exercise has been obeyed. The savage puts into his infant son's hands the bow and arrow and the sling, and keeps him at severe and persevering trial for years; he throws him into the water to train him to swim, and accustoms his limbs to run, leap, and climb. The mechanic puts the tool and the material into the hands of his pupil, and sets him to work, well knowing that his progress were hopeless from mere verbal explanations. He might advance a certain way by example, by seeing how his master worked, and he will do so, at the same time that he receives verbal instruction, over and above practical exercise; the whole three appliances are requisite: but the verbal explanation, the precept alone, will do nothing; with example added, it will do a little; but by the three means of precept, example, and exercise, combined, the end is completely gained. There is no exception of any faculty from this law. Kindness and compassion are enlarged only by a long course of actual practice of kindness and compassion; while Justice is strengthened by the habit of fairness and candour, just as much as shoemaking is improved by shoemaking.

Inseparable from the very idea of exercising the faculties, and of course from the practice of that exercise, is the requisite of exercising each faculty upon the objects which, as has already been shewn, nature points out as related to it. Muscular strength is gained by familiarising the muscles, which amount to several hundreds in the human frame, with the resistance of external forces, and skill by the habit of conquering mechanical difficulties. The senses are improved by long and particular training, applying each to its own object; sight, by habitual looking at distant or minute objects, a talent of great value at sea, and in war; hearing by acute practice in the perception of sounds; taste, in the discriminating use of the palate, as in wine-tasters, two of whom detected an iron key attached to a leather thong in a cask of wine, the one perceiving in the wine the taste of iron, and the other of leather. The savage acts upon this principle; he does not content himself with telling his son the advantages of long and minute sight and acute hearing, but he exercises his eyes and

ears, by many ingenious devices. In the very same manner, the observing faculties are rendered acute by the constant practice of accurate observation of details in existing objects and their qualities, and of passing events. It will afterwards appear, that no exercise is less understood, or more partially and imperfectly practised, than that of *observation*. The reasoning faculties, again, are enlarged and invigorated by practice in thinking, by familiarity with premises and logical sequence, and by many an essay of comparison and illustration. Language is rendered copious and fluent by direct practice in clothing thoughts with words. The same law extends into the moral world: For the exercise of Justice, the pupil must be made aware of his own and his neighbour's rights, and be habituated, practically, to respect the latter in all contingencies. For the exercise of Benevolence, the habit of repressing the selfish feelings, and of actually doing good, kind, compassionate, and generous things, not by fits, but as a steady, unvarying principle of action, will be found indispensable; while, for practical piety, the attributes of God, and the wonders of Creation, with all their benevolent purposes—the whole power, and wisdom, and goodness, of the Creator, must, by exercise of all the faculties to which these are addressed, be contemplated extensively, and habitually, in order to found that pious gratitude and love, through which the truths of Revelation itself touch the heart and influence the conduct.

It is another vital practical truth, forming a corollary to the last, that the exercise of one faculty will only improve that faculty, and is not adapted to improve any other. Nothing has more retarded education than ignorance and disregard of this great principle. It would be as reasonable to attempt to sharpen the hearing by exercising the eyes, or the touch by smell, as to improve reflection by simple observation, or, either, by learning languages; while all these may be carried to the utmost pitch of human attainment, and yet justice remain defective, the heart cold and selfish, and the sentiment of piety almost non-existent. The evils of the practical disbelief or ignorance of this truth, which we find existing in the most learned men, are only beginning to be suspected.

Some of the impulses require less the exercise of activity, than the habit of restraint; or rather of regulation; for the All-wise has given to man no faculty whatever to be utterly suppressed. In this His whole work is good. The lowest

animal propensities have the dignity of utility, an adaptation to their end, worthy of their great Contriver; and it is to libel his work to hold them up to reprobation, as some well-meaning but unreflecting religionists are apt to do, as proofs of innate human depravity; there is no evil but in their abuse; it is therefore requisite that they should be restrained within the bounds of utility; there is no need to increase their activity. But the moral sentiments act much more feebly in themselves, and are too often overborne by the preponderating power of animal propensities; it is, therefore, of the very essence of education, to strengthen them by exercise, and to bring to their aid the whole power of the intellect. It has been already said, that all the *feelings*, animal and moral, are blind impulses, and require the direction of the intellect; the latter must be taught habitually to ally itself with the moral sentiments, to direct them aright, and, in combination with them, acting upon the animal impulses, to keep these to their legitimate uses. For example, the animal propensity of the love of money would prompt a debtor to withhold payment of his debt, by the force of that blind selfish feeling; Conscience, as a moral sentiment, would be wounded by such an act; Reflection would point out the consequences to character, and the futility of the attempt; and Conscience and Reflection together would master the withholding propensity, and the debt would be paid. The inferior feeling of Fear, would impel even the patriot warrior to fly from the battle; for the bravest fear wounds and death; but better feelings, which need not be enumerated, antagonise the dastard purpose, and reflection coming to their aid, he meets the danger with heroism, and overcomes it. These are farther examples of the supremacy of the moral sentiments and intellect over the animal propensities, explained in the preceding chapter; and as upon this principle creation is constituted, it ought to be the load-star of education, which therefore cannot be too early or earnestly pressed upon the attention.

But, to enable the pupil to comprehend and act upon the principle of the supremacy of the moral sentiments and intellect, he must be early and habitually, as a point of knowledge, made acquainted with the animal propensities, moral sentiments, and intellect, as elements of his own nature; in other words, he must know and distinguish the various human faculties, with their relative value, and their respective objects. If I have correctly enumerated certain powers or feelings

which belong to man, it is obvious that the earlier the pupil knows that these powers or feelings belong to his nature, the sooner he will know how to exercise them aright. It did no harm to reserve the unpractical metaphysics, hitherto called the science of mind, for the study of manhood, as an intricate and abstract curiosity upon which much talent has been wasted; but whenever the study of mind is rendered practical, as it ought to be, its constitution should be made known to the pupil as early as his intellect is fitted to receive it. It will aid him in his future progress, moral and intellectual, just as a knowledge of his tools aids the operations of the mechanic. Accustomed, as he ought to be, to trace his own and his fellows' motives and acts to their sources in the faculties, and to appreciate these motives according as they flow from the higher or the lower feelings, he will acquire a nice discrimination of human affairs in all their shades and varieties; and, aware of the rank and value of the faculties in operation in any act, the abuses to which they are liable, and the evils resulting from these abuses, he will have an additional guard upon his whole life, unknown to those who use their faculties as it were empirically, and, ignorant of the instruments they employ, and the principles of their operation, are good and wise by the fits and starts of natural impulse alone.

When we have got the principle that education should harmonise with the bodily constitution and the mental faculties, by imparting a knowledge of these, of their relation to external objects, and of the mental faculties to each other, and by exercising each mental faculty upon its own objects, we have got a test of easy and universal application, a standard which will not desert us, so long as we do not leave it. Considering the bodily powers, and the division of the faculties into animal, moral, and intellectual, it is self-evident that education will divide itself into Physical, Moral, and Intellectual.

By PHYSICAL EDUCATION is meant the improvement of the bodily powers and functions—the strength and the health. There is much useful instruction in medical writers on this subject; but, from this very circumstance, not only its theory but its practical application is too much held to be a medical more than a popular object, and therefore is apt to be lost sight of altogether. This is a great error; the physician may be required to direct the cure of actual disease, but the conditions of preserving health and preventing disease are in our

own hands, and depend upon our knowledge of them,—a knowledge which is not intended to make every one his own physician, but to save any one from being his own destroyer. This is not the place to impart that knowledge, but only to urge the necessity of its being imparted, and of the teacher of youth being qualified to impart it, so that the pupil should not only acquire the habit of a judicious attention to health, in the different and very simple requisites of air, temperature, clothing, diet, sleep, cleanliness, all as concerning himself, but should be able to apply his knowledge to the treatment of the infant of which he may afterwards become the parent. This last office concerns particularly the other sex. The physical education of the infant necessarily begins at birth, and the mother, and all employed about it, should not only be disabused of all gossip absurdities, such as swathing, rocking, and the like, but should know and apply, as a matter of easy practice, certain rules as to temperature and clothing, avoiding cold and too much heat,—attention to the skin, and ablution from tepid water gradually to cooler, but never cold till a more advanced period,—food, from the mother's milk, to other aliments,—air,—light,—sleep,—exercise, with avoidance of all positions and premature movements hurtful to the limbs, the spine and the joints,—dentition, &c.

This care will occupy two years, when the child, quite able to walk alone, will commence a course of exercise in which he will have more to do himself than is done for him. His habits ought still to be well watched and judiciously directed, in all the matters of air, exercise, food, sleep, cleanliness, clothing, temperature, &c., and the advantages of attention to these so strongly and practically impressed upon himself, as to become a permanent habit for life—a *manière d'être*, the contrary of which would be an annoyance and deprivation. Temperance, and moderation in all excitements should be inculcated and practised; sedentary employment should be relieved by regular daily exercise in the open air, and that so contrived by judicious gymnastics as to exercise and strengthen all the muscles. As will afterwards be stated, health may be benefited by the useful exercise of judicious manual labour in the open air. On the whole, physical education will depend on knowledge of physiology, of the parts of the body and their functions, which, as will appear in the sequel, should form a part of education. The brain itself, as the organ of the mind, is kept in health, and even improved by physical education

and proper bodily exercise, and the manifestations of the mind thereby benefited.*

MORAL EDUCATION embraces both the animal and moral impulses ; it regulates, as has been already shewn, the former, and strengthens the latter. Whenever gluttony, indelicacy, violence, cruelty, greediness, cowardice, pride, insolence, vanity, or any mode of selfishness, shew themselves in the individual under training, one and all must be repressed with the most watchful solicitude, and the most skilful treatment. Repression may at first fail to be accomplished unless by severity ; but the instructor, sufficiently enlightened in the faculties, will, the first practicable moment, drop the coercive system, and awaken and appeal powerfully to the higher faculties of conscience and benevolence, and to the powers of reflection. This done with kindness, in other words, with a marked manifestation of benevolence itself, will operate with a power, the extent of which, in education, is yet, to a very limited extent, estimated. In the very exercise of the superior faculties the inferior are indirectly acquiring a habit of restraint and regulation ; for it is morally impossible to cultivate the superior faculties without a simultaneous, though indirect, regulation of the inferior.

INTELLECTUAL EDUCATION imparts knowledge and improves reflective power, by exercising the intellectual faculties upon their proper objects. Moral training, strictly distinguished, is a course of exercise in moral feeling and moral acting ; yet, from the nature of the faculties, moral and intellectual exercise must proceed together, the highest aim and end of intellectual improvement being moral elevation, which is the greatest happiness in this life, and an important preparation for a future. Yet nature and necessity point to an earlier appliance of direct moral than direct intellectual training, because there is but one time for moral training, and that is infancy. I hope to make this manifest.

* On the details of this subject, Dr Combe's excellent work on the " Principles of Physiology applied to the Preservation of Health," is again referred to ;—also, Dr Poole on Education—Dr Brigham " On the Influence of Mental Cultivation and Excitement on Health ;" Edinburgh edition by Fraser, and Glasgow edition with notes by Dr Macnish—Dr Caldwell on " Physical Education ;" Edinburgh edition with notes by Mr Robert Cox, and a preface by Mr George Combe. These four works should be in every school.

INFANT EDUCATION.*

1st, A watchful observance and management of the faculties, whose abuse is violence and anger, should commence when the subject is yet in the cradle. The utmost that can then be attempted is the diversion of the infant from the feelings and their objects, and the avoidance of all causes that excite them. If this be neglected, a bent is given, which it is most difficult ever afterwards to set straight.

2d, The child, so managed by his nurse as to escape the first trials of temper, should be introduced as early as possible to his fellows of the same age ; the best time is when he can just walk alone ; for it is in the society of his fellows that the means of his moral training are to be found.

3d, It is advantageous, nay necessary, that his fellows shall be numerous, presenting a variety of dispositions, an actual world into which he is introduced, a world of infant business, and infant intercourse, a miniature, and it is so, of the adult world itself. The numbers should rather exceed fifty than fall much short of it.

4th, But this intercourse must not be at random, each infant bringing its stock of animalism to aggravate that of its playmates, and create a savage community. It must be correctly systematized, and narrowly superintended and watched, by well instructed and habitually moral persons.

5th, The conductor's own relation to his infant charge should be affection, cheerfulness, mirth, and that activity of temperament which delights and keeps alive the infant faculties.

6th, The infants should be permitted to play together out of doors, in unrestrained freedom ; a watchful eye being all the while kept upon the nature and manner of their intercourse.

7th, Unceasing encouragement should be given to the practice of generosity, gentleness, mercy, kindness, honesty, truth, and cleanliness in personal habits ; and all occasions of quarrel, or cruelty, or fraud, or falsehood, minutely and patiently examined into, and the moral balance, when overset, restored ; while, on the other hand, all indelicacy, filthiness, greediness, covetousness, unfairness, dishonesty, violence, cruelty, insolence, vanity, cowardice, and obstinacy, should be repressed by all the moral influences of the community. No overt act should ever be passed over.

* For details, see " Infant Education " of Chambers's Educational Course.

8th, There ought to be much well-regulated muscular exercise in the play of the infants, which should be as much possible in the open air.

9th, Their school-hall should be large, and regularly ventilated when they are out of it, and even when they are in it if the weather permit; and the importance of ventilation, air, exercise, and cleanliness, unceasingly illustrated, and impressed upon them as a habit and a duty.

10th, Every means of implanting taste and refinement should be employed, for these are good pre-occupants to the exclusion of the coarseness of vice. The play-ground should be neatly laid out, with borders for flowers, shrubs, and fruit-trees; tasteful ornaments should be erected, which the coarse-minded are so prone to destroy; and the infants should be habituated not only to respect but to admire and delight in them; while the entire absence of guard or restraint will give them the feeling that they are confided in, and thereby exercise yet higher feelings than taste and refinement.

11th, The too prevalent cruelty of the young to animals, often from mere thoughtlessness, may be prevented by many lessons on the subject, and by the actual habit of kindness to pets, kept for the purpose, such as a dog, a cat, rabbits, ducks, &c.; and by hearing all cruelty, even to reptiles, reprobated by their teacher and all their companions. An insect or reptile ought never to be permitted to be killed or tortured.*

12th, The practice of teasing idiots or imbecile persons in the streets, ought to be held in due reprobation, as ungenerous, cruel, and cowardly. In the same way, other hurtful practices, even those which are the vices of more advanced years, may be prevented by anticipation. For example, ardent spirits-drinking may, for the three or four years of the infant training, be so constantly reprobated in the precepts, lessons, and illustrative stories of the conductor, and the ready acquiescence of the whole establishment, as to be early and indissolubly associated with poison and with crime, instead of being, as is now too much the case, held up to the young as the joy and privilege of manhood.†

13th, Many prejudices, fallacies, fears, and superstitions, which render the great mass of the people intractable, may be prevented from taking root by three or four years of contrary

* See in App. No. I. an interesting example of the working of the system in this particular.

† App. No. I.

impressions ; superstitious terrors, belief in the existence, supernatural agency, and apparition of witches and ghosts, distrust of the benevolent advances of the richer classes, suspicions, envyings, absurd self-sufficiencies and vanities, and many other hurtful and antisocial habits of feeling may be effectually excluded.*

14th, Besides securing moral habits, gained by four years' *practice* for at least six hours every day, the Intellectual faculties must not be neglected in infant training. Those which begin early to act must be the better for early judicious direction and exercise. At six months' old infants are commencing the use of the faculty of *observing* external objects, and are seeing, hearing, and touching with marked acuteness and activity. A judicious nurse, instructed in the infant faculties and their relative objects, might direct and exercise these powers to their great improvement, so as to render them better instruments for the infant's use, when, at two years old, he joins his contemporaries. The stimulus of numbers will work wonders on the child, and bring out his observing and remembering intellect in a manner that will surprise his family at home. The first objects of his attentive observation will be his numerous little friends ; then all the varied objects of that new world the infant seminary ; its pictures, numerous and gayly coloured beyond his dreams ; the curiosities of the little museum ; the flowers, the fruit-trees, the dressed border of the play-ground, the swings for exercise, the wooden bricks for building, the astonishing movements, and feats, and learning, and cleverness of the trained pupils, will all fill the youngest new-comer with wonder, delight, and ardour, and heartily engage him in the business of the place in a day or two. A skilful teacher will keep up the activity of the faculty of wonder, thus excited, as long as he can without the risk of exhausting it. Every object presented is now a wonder, to be eagerly gazed at, and curiously handled ; and here will commence, with zeal on the infant learner's side, that grand but recent improvement in education, REAL, as distinguished from merely VERBAL, intellectual training ; but yet real including verbal as an accessory, instead of verbal excluding real. The discovery, for it is a discovery, that it is better at once to introduce the pupil to the real visible tangible world, than merely to talk to him about it in its absence, is of immense value, and of admirable application to infant

* See Chambers' Educational Course, " Infant Education," Sect. 4.

intellectual training. The child of two years is acutely appetised for *things*, but yet very feebly for *words*: when, by a grand error, words are forced upon him, things will infallibly take off his attention, and often has he been punished for evincing this law of his nature, in inattention to his "book." If the instructor understands and obeys nature, he will readily and judiciously supply things or objects to those faculties in his pupil, which were created to be intensely gratified with the cognisance of them. We mean by a judicious supply of objects, such as will combine the pupil's delight with his improvement. The objects should be arranged in lessons, and successively presented to the pupil's senses and faculty for observing existences. The simple and obvious qualities of any object are inseparable from it, and should be carefully pointed out to him; while, by a succession of objects, he will learn a variety of qualities, till he has mastered all the qualities of external objects, cognisable without chemical analysis. For example,* introduce a class of pupils to a piece of GLASS. Let them each and all see it, handle it, weigh it, look through it, break it, cut with it, &c. They have thus got its colour, smoothness, hardness, weight, transparency, brittleness, sharpness. Let them, at the same time, be familiarised with the *words* that express glass, and all these its qualities; let them hear each word pronounced, and then let them see each word printed, written, and spelled, by which means their reading is incidentally begun. Here they have the thing, the spoken name, and the written sign for that name, all three together. Ask them if they can name something else that is transparent? They will probably answer, water. Something else which cuts? A knife. Is the piece of sponge tied to their slate smooth? No, it is rough. Tell them the uses of glass. In their next lesson give them something very different from glass in its qualities as to transparency, smoothness, hardness, brittleness, sharpness, for example, a piece of INDIA-RUBBER. It is opaque. Write the word and exhibit it printed, as with all the others. It is soft, not brittle, not sharp; it is flexible, elastic, inflammable, black, tough, waterproof. Every quality must be shewn in its own way, and the uses of the substance explained. LEATHER is the third lesson. Wherever any quality of the new object agrees with a quality

* I take these examples from Dr Mayo's "Lessons on Objects," for the Cheam School, Surrey, on the Pestalozzian plan. I shall have occasion to recur to Dr Mayo.

found in any previous object, let the pupils find that out. Leather agrees with India-rubber in being flexible, opaque, tough, smooth, combustible. It differs from it in odour, &c. SUGAR is the object of the fourth lesson. It agrees with the two preceding objects, in being opaque, and with glass in being hard and brittle; but it is soluble, as demonstrated by dissolving a piece in water, fusible in the flame of a candle, white, sweet, sparkling, &c. Its uses are well known to children. The lessons proceed, and by means of twenty-two of the commonest articles, including the four named above, viz. gum, sponge, wood, water, beeswax, camphor, bread, sealing-wax, whalebone, blotting-paper, willow, milk, spice, salt, horn, ivory, chalk, and oak bark, are gained the REAL IDEAS, and the inseparable names, spoken and written, of the following qualities, viz. bright, yellow, semitransparent, adhesive when melted, porous, absorbing, soft, dull, light-brown, dry, light, liquid, reflective, colourless, inodorous, tasteless, heavy, purifying, wholesome, sticky, yellowish, aromatic, friable, volatile, soluble in spirits, medicinal, edible, nutritious, yellowish-white, moist, impressible, adhesive, fibrous, stiff, pungent, jagged, thin, pinkish, pliable, easily torn, fluid, greasy, granular, saline, sapid, uneven, hollow, odorous when burnt, tapering, effervescent in acid, rugged, &c. Of course, when the quality cannot be observed without it, an experiment is made, as by making chalk effervesce in vinegar.

When the children are perfectly familiar with the objects which, in twenty-two lessons, form the first series, their qualities, names, and uses, can tell wherein they agree or differ, and read and spell the words, they are introduced to a second series of fourteen lessons, each lesson on a specific object. This series is preceded by an explanation of the *five senses*, while the knowledge already acquired is classified according as it has come through the channel of each sense, or through that of more than one sense at a time. Parts of objects are submitted to the pupils, as of a pin, a cube of wood, with its angle and surfaces, the cylindrical form of an uncut lead pencil, a pen, a wax candle, a chair, a clock, an egg, a tray, a cup, a grain of coffee, a pair of scissors, &c.

The third series, of seventeen lessons, introduces the children to the notions of natural and artificial, such as wool, and woollen-cloth, animal, vegetable, animate, inanimate, illustrated by a quill, a flower, an insect. Again, the qualities and parts acquired in the former lessons, and the terms they have

used, are rehearsed. The derivation of the words from the Latin and Greek, &c. is likewise made an exercise, and the ideas, the words, and their derivations, are all connected together in one indissoluble association. In the lessons of the third series, the qualities, parts, conditions, differences, agreements, manufacture, and abstract ideas of the following objects, are impressed and connected with language:—Wool, a half-penny, mustard-seed, an apple, glass of a watch, brown sugar, refined sugar, an acorn, honeycomb, butter-cup, lady-bird, oyster, a fir-cone, fur, laurel-leaf, a needle, a stone. It is evident that these few objects lead to a great variety of valuable ideas, with their corresponding terms and derivations, their uses, places whence brought, abstract terms arising, &c., for example, mineral, metallic, fusible, indigenous, spherical, stimulating; stone, stony; milk, milky; organised, inorganised, &c. At least one hundred ideas are conveyed in this series.

The fourth series has for its aim, the classification of objects according to their resemblances and differences. This is an advance upon the former lessons, as it calls into activity the reflecting faculty of comparison. The spices are chosen as forming a connected series of objects. The metals, woods, and grains, follow, and a store of collateral ideas is imparted, such as production, trade and commerce, uses of malt, hops, and many others. An exercise in the comparison of substances, shewing the points of resemblance and difference, concludes the series.

The ideas imparted by the lessons in these four series, are sufficient for infants from two years of age to six, the infant-school period. The fifth and last series of forty-nine lessons, will suit better the more advanced school, to which we shall come in the sequel.

The reader, it is presumed, is now prepared to understand what is meant by educating man according to his faculties. Under the department of moral training, he has seen education applied to the regulation of the inferior faculties, which give rise to drunkenness, gluttony, greediness, anger, violence, cruelty, insolence, rapacity, dishonesty, cunning, and falsehood; he has also seen it applied to the cultivation and increase of the superior moral faculties, which lead to taste, refinement, justice, benevolence, and piety; while, under the branch of intellectual training, he has seen the method of directly improving the faculties by which we gain the simplest knowledge of material objects, and their qualities and rela-

tions, and of the faculty whereby we put ideas into words, give objects names, and read, spell, write, and print the same in letters, in other words, incidentally learn to read and write. An excellent arrangement, on the monitorial plan, is made for reading, by marching small classes of four or five children each, in charge of a monitor, round to a succession of boards hung on posts; the boards contain both letter-press and picture.

All the intellectual course described, is really accessory to moral training. I say accessory; for moral training is the paramount object of the Infant system.

In the Model Infant School in Edinburgh, Dr Mayo's lessons on objects are taught and practised by Mr Milne, the present excellent teacher. Dr Mayo does not give his lessons till after the pupil has passed six and even eight years of age; but experience in the Edinburgh School has shewn that this is an uncalled for loss of time; the very simple, though useful knowledge we have detailed, which is in requisition every hour of our lives, and is used even in the most advanced investigations of the chemist and the mechanical philosopher, being found to be beneficially mastered by infants, and impressed, it is trusted, never to be obliterated. But the Infant School System, as realized in Edinburgh, besides the Cheam lessons on objects, affords intellectual instruction on many other points, such as the elements of arithmetic, by the visible method of small balls on wires in frames, money, tables of weights and measures, geography, the elementary mathematical figures, with no inconsiderable portion of useful practical knowledge, often conveyed in verse, and sung in chorus; while no opportunity is omitted by the teacher to amuse as well as to instruct, by anecdotes illustrative of the lessons, and told in an elliptical manner, so that the children themselves fill up the blanks as it were, the teacher stopping the narrative till they do so, or making some sign or motion implying the desired idea.

The lessons are never continued too long, seldom beyond half an hour; while the intervals are filled up with short portions of exercise in the play-ground, in which the teacher often joins, keeping up spirit and active movement, while he is narrowly watching moral conduct and social intercourse.*

* Appendix, No. I. Dr Brigham has demonstrated the bad and often fatal effects of overtasking the infant brain. Teachers are apt to err here, as intellectual progress alone is capable of being *exhibited*. Intellectual exer-

The school-room is regularly ventilated by cross windows when the children are out of it, properly warmed in winter, and kept particularly neat and clean, and even showy; while the pupils are habituated to value these attentions, and receive lessons upon their end and object, which they carry to their homes, where it is most needed.

Careful provision is made in the Infant system to give early religious *impressions*, in a manner which shall connect religious ideas with every thing in life, and render them a means of happiness, and not, as is too much done—and it is a remnant of popery—a source of tasks and punishments for the present, and terror for the future. Every lesson, every step in the simplest knowledge, is made a channel for allusions to, and illustrations of, the Creator's power, wisdom, and goodness; while His will that his laws, moral and physical, shall be obeyed, is rendered obvious, by an exposition of the evils resulting from disobedience, and the benefits from obedience. Thus, the Creator is always kept in view, not alone as an awful Judge seated on high watching the thoughts and actions of his creatures to reward or punish them hereafter,—a view of him which addresses selfishness alone, and never can produce elevation of feeling, which, as the highest reach of human happiness, is its own reward,—but as the PRESENT GOD, the Essence of every thing around us, guiding us to temporal as well as eternal happiness, by his infinite wisdom and goodness. These *real* impressions lay an early foundation for the love of God, which no mere precepts, still less ill-judged threats, can ever succeed in producing. The Saviour's history, which exercises and delights the higher faculties, is detailed in the most attractive manner, and what he did for mankind simply expounded, as it ought to be to infants; while the morality of his precepts and the benignity of his example are easily and beautifully shewn to be the very kindness, justice and truth, which they are taught to exercise in their mutual intercourse. Thus, the natural morality of their every-day conduct, and their habitual love of God, are connected with the morality of Christianity, and associated in their minds as identical with it. No creed or catechism of any sect whatever, dominant or dissenting, is taught them; not only because the children of many sects unite in the same school, but because religion taught to the very young in that cise, being only accessory to moral training, ought never to be more than what may be called useful amusement.

form, has been found at once unintelligible and repulsive, and if stored in the mind by rote, to exist there as the basis of a religion of prejudice and feeling, with as little of that *understanding* in it on which the Apostle sets so high and just a value, as the dogmas of the Koran and the Vedas supply to the minds of the Mahometans and Hindoos. Scripture history, illustrated by well-chosen engravings, coloured to attract, conveys to them, in a pleasing manner, the leading facts of both Testaments, and always with a heart-improving application; while their prayers and hymns are of the simplest, most improving, and least sectarian character. This is a more fitting culture for *ulterior* instruction by the pastors of their own respective persuasions, upon whom the duty should mainly fall, else their office is superfluous, than will be achieved by any other mode of religious instruction we have yet met with or heard of. Those who, with the best intentions, but—I say it with respect—uninformed zeal, prefer, to the course now recommended, what they miscall as applied to infants, a religious foundation of doctrines and catechisms, and these of their own sect exclusively, and an early impression of God as an object of terror, which degrades religion to selfish calculation and interested adulation, are little aware how signally they are defeating their own purpose, how much they are extending the evil of which they so loudly complain, the want of practical vital religion. What, on the other hand, is now proposed, is the *preparation* of the soil for the good seed formerly alluded to. It is at least the commencement of the process of preparation: it engages the affections, and connects religion with associations of delight, which will never leave the mind. I have been assured by Mr Wilderspin, and the statement has been confirmed by the two successive teachers of the Edinburgh Model Infant School, Mr Wright, deceased, and Mr Milne, that whenever the children are allowed a choice of the kind of story to be told them, the vote is almost invariably for a Scripture story. Their intellectual improvement, and their habitual moral exercise, will serve to strengthen the religious feelings as they advance in years. The Report of the Committee of Management of the General Assembly's Schools in Scotland has borne valuable testimony to this, by declaring that progress in secular knowledge was always accompanied by progress in religious attainment. If this be true of intellectual progress merely, how much more must it result from, what the General Assembly has not yet made provision for,

the practical Moral training of Infant Schools, and the continued moral exercise which an enlightened system of ulterior education will find means of uniting with all the subsequent stages. I have been assured by the teachers of more advanced Schools in Edinburgh, to which the Infant School-trained children have been transferred, that they are the most docile, cheerful, and ready pupils in the school; and there cannot be a doubt that their religious teachers, when they come into their hands, will have the same experience. This is the first step of that effective excavation from heathenism, always with the blessing of God, which Dr Chalmers desiderates.*

There are excellent and sincere men, who do not concur in these views of preparation; for them I entertain great respect, and would yet greater, if they were a little more tolerant of others, who, wishing, as sincerely as they can do, that religion should live in the heart, and breathe in the actions of every human being, labour towards that blessed end in a somewhat different direction; but I beg them to consider, that in thus urging preparation, I am to be understood as speaking only of the best human means, and nowise as touching, far less impugning, the doctrine of free grace.

As the Edinburgh Model School has now been at work for six years, this is the proper place to state shortly how the experiment has succeeded. A first and second Report have been published by the Directors of the Society, which, after detailing the progress of the children *intellectually*, which was witnessed on several occasions by the public, at stated exhibitions characterised by the spirit, animation, and zeal inspired by the system, add, in appendix, a series of incidents, the results of the moral influence of the place, classed according as they manifested kindness, brotherly love, gentleness, and mercy,—truth, honesty, and honour,—attachment, refinement, &c.; and the picture, considering the class of life, is most satisfactory. I have extracted fully from these Reports,† and earnestly request the reader to peruse these extracts, which, from their great interest, will well reward his trouble. He will find quarrelling rarely occurring, fighting unknown, insolence and selfishness restrained, found money faithfully re-

* With a view to a national system of education, I shall afterwards endeavour to shew that the department of Revealed Religion in infant as well as advanced education, should not be in the hands of the schoolmaster at all, but in those of the pastor; by whom, however, it ought to be taught in the simple and attractive manner which I have above described.

† Appendix No. I.

stored, provisions, however exposed, untouched, kindness, generosity, mercy to animals, and cleanly habits manifested, refinement and ornament respected, and horror of ardent spirits habitually expressed. A few specimens of letters out of many received from the parents, are added, which shew the improvement effected on the conduct and demeanour of the children at home ; namely, a change from filth, laziness, obstinacy, waywardness, and selfishness,—to cleanliness, activity, docility, respect, and kindliness.

We might have mentioned in its place, but it is never out of season to do so, that, while all appliances, direct and indirect, are resorted to, for the purpose of regulating the inferior, and cultivating the superior feelings, that grand solecism of ordinary seminaries of education, an appeal to pride, vanity, and love of gain, three grand enemies of human weal, is avoided within the walls of a properly conducted infant school. There are no prizes, medals, or places of distinction among the infants. These are banished, or rather are unheard of, as incompatible with the essence of the system ; its chief object being to moderate selfishness, they would be as self-defeating as oil applied to extinguish fire. They are, moreover, quite superfluous under a system of training which gives delight by exercising so many of the faculties, and succeeds in keeping up for years a degree of animation, attention, and zeal, which the selfish impulse of places and prizes never yet attained, in the dull routines which require these artificial stimulants. The author remembers once asking Mr Wilderspin if he had ever tried place-taking ? He answered, “ *My* infants would scorn the *baby* practice ; it would degrade the whole character of the school, and defeat my best endeavours for their moral improvement.” It may be added, that it would lower the *intellectual* character of the system not less, inasmuch as it would spur the clever few to learn in order to gratify a selfish feeling, while the great majority would give up the race from despairing of the prize, which is absurdly rendered the chief attraction and motive to exertion.* We need not con-

* I feel it not only a duty but a delight to devote a note to this singularly meritorious individual, whom it concerns the public to know before they are called upon, as they *must* be, to approve of his receiving a national tribute for the benefits he has conferred on his fellow-men,—the toils he has cheerfully endured,—the pittance he has generally conditioned as bare livelihood,—and last, and not least, the obstructions and persecutions with which his enlightened and benevolent labours have been met, chiefly, it cannot be

sume time on the other well known stimulus, in ordinary schools, punishments. These are directed to a base fear, often excite feelings of revenge, and would, unless under the most cautious regulation, be as hurtful as unnecessary in a well conducted infant school.

Viewing infant education, as I do with Lord Brougham, as the most powerful instrument of moral elevation yet invented by man, I am anxious to remove any objections which inattention to its real nature is apt to throw in the way of its progress. Its novelty and utter dissimilarity to any preceding system, and its inconsistency with all the notions hitherto entertained of infant capabilities, have combined to raise against its first announcement the strongest prejudice. 1st, The idea is ridiculed of teaching children from two to four years of age any thing. It is called education run mad, a hotbed of precocity, parrot-training, confinement and tasks when children should run wild, realising the adage, "soon ripe soon rotten," and so forth. It is impossible to present a more instructive example of that ignorance of the human faculties which is yet nearly universal in society, than these objections, which, it must have been observed, are promptly and unreflectingly stated, and with considerable dogmatism, in every company where infant schools are mentioned. It is utterly unsuspected by the objectors, that man is a moral as well as an intellectual being; that he has *feelings* which require education, and that on the right training of these depend the happiness of the individual and welfare of society, infinitely more than on the highest attainments merely intellectual. Now, the education of the feelings has already been shewn to be the pri-

concealed, from churchmen. If an Infant School is to be organized in the extreme north of Scotland, Mr Wilderspin will come from Cheltenham, where he resides, for the humblest travelling expenses and means of subsistence, and devote six weeks to the training of the pupils and teachers; while, by his lectures and zeal, he never fails to give such an impulse to the whole region which he visits, as often gives him several schools to set agoing before he is called elsewhere. He is ready for any infant education enterprise, to the sacrifice of every selfish consideration; and once offered himself to go to the West Indies to organise schools for the children of the Negroes, if he should perish in the attempt. It is fair to add, that Mr Wilderspin did not first *invent* Infant Schools. This boon mankind owe to the talent and benevolence of Robert Owen; who, whatever may be his errors, it is gross injustice, as well as indiscriminating bigotry to deny, has large claims on the gratitude of his species. Mr Wilderspin, however, has to a great extent improved Infant Schools in their details and practice, and has organized many hundreds of them.

mary and paramount object of the infant school system ; it has, moreover, been distinctly laid down, that these feelings are incomparably more easily bent and moulded to good in infancy than in after years ; that after six years of age their effectual culture is, in many cases, nearly hopeless ; hence, to delay it till this age would be to leave it out of education altogether ; and this, to the heavy cost of society, has been hitherto the ignorantly adopted alternative.

But, again, while *moral* training is the primary object of infant education, and, in respect of its only practicable period of life, requiring that the schools for it should be schools for infants, it has been found natural and advantageous to ingraft upon that training a most beneficial *intellectual* culture, suited to the tender age of the pupils, and very far indeed from meriting the incredulous contempt with which our objectors treat it. No intelligent or candid person can read Mr Wilderspin's work on the system, but, above all, *see* the inspiring spectacle of a well conducted infant school, and persist in maintaining that the intellectual culture is injudicious, premature, annoying to the children, and useless : the intellectual faculties, and ALL these faculties, not one or two of them as in ordinary schools, are moderately exercised, so as to combine amusement with instruction ; and as they are presented with their appropriate objects, they cognise and enjoy complete comprehension of every object presented. Their studies are varied with healthful exercise and constant amusement, story, song, and fun ; nothing like a task annoys them, and they obtain, without an exertion, much fundamental knowledge to serve them for life.*

2d, Those who are not so decided on the objection of premature education, are yet extremely peremptory on the point of committing the early years of infants to any other hand than the mother's. It is to break, they say, the hallowed bond which unites the parent and the child, to alienate the heart of the infant from his proper guardian, and take away from the latter all motive for parental solicitude. In answer to this, reference is triumphantly made to the letters from the parents of children at the Edinburgh Model Infant School, as the best possible evidence of the working of the system in this impor-

* These views are in perfect accordance with Dr Brigham's, whose treatise on mental culture, already alluded to, was published in America subsequently to the first edition of this work.

tant particular ;* these letters dwell with pleasure upon the improvement perceived in the children in love for, and concern about, their parents ; obedience and obligingness are the every-day fruits of this improvement, and there cannot fail to be that beautiful re-action which, through the affectionate influence of the child, insensibly reforms and christianises the parents. Accordingly, the letters state the fact with gratitude, that the children, who used to be a nuisance at home, are now a pride and pleasure, and the parents look for their return from school as the most cheerful hour of the day. A slight reflection would, independent of such evidence, serve to convince any person of sense, that separation of the child from the parents for six hours in the day, is no greater separation than actually takes place in every rank of life ; eighteen hours out of the twenty-four may surely suffice to recover the affections which six hours' absence may have engendered : but there is so much nonsense in this objection, that it is really to lose time to answer it gravely. Will any one pretend, that parents in the lower classes are fitted to exercise their children in moral, religious, cleanly, and wholesome habits ! Nay, more, are there many parents in the middle and higher classes, who, committing their children, as they do, to the exclusive society of nursery-maids for much more than six hours a-day, can say that they have time, and method, and means, for communicating moral improvement to their children, superior to what is done according to a system founded on the most philosophical principles, and the most enlightened views of human nature, the Infant School system of Wilderspin ? I have heard mothers of intelligence, accomplishment, and experience, admit and regret that the principles of early moral education *cannot* be regularly, systematically, and efficiently applied at home. The important, nay indispensable, element of *numbers*, to exercise practically the social virtues, is wanting, and is not supplied by a few children of different ages in the same nursery ; in *no* nursery is it possible to prevent selfishness, contention, and even fighting. Moreover, in the best conducted family, the children are left with servants for a longer period than the hours of an infant school, that “ *well regulated, systematic nursery*,” as it has been happily called,† where the children of ALL classes of society will be greatly benefited by spending several of their earliest years.

* Appendix, No. I.

† By the Lord Advocate Jeffrey, in his speech at the meeting when the Infant School Society of Edinburgh was formed in 1829.

3d, This word ALL has raised the warmest opposition, and that from many who admit that infant schools may be beneficial to the *lower* classes, but maintain that all *educated* mothers ought to be the sole guides of the infant years of their children. This sounds beautifully; but let any one look around in the circle of his acquaintance and point out if he can, ten,—five,—nay, one mother qualified to communicate to her infant a tithe of the advantages he will derive from the *system* of an infant school? Why should an incogitate prejudice deprive an infant being of this mighty blessing, because he chances to be born of richer parents, in that event a great misfortune to him, than another who, because he is poor, is qualified to enjoy it? If it were not certain that, when the infant education system shall come to be understood, it *must* be eagerly sought by parents of all grades in society, there would be reason to expect that, in the course of time, the class enjoying it would rise higher in character than the class rejecting it, and thereby higher in social rank. This would settle the question whether or not Infant Schools are suitable for the higher classes of society.

CHAPTER V.

ON EDUCATION AS ADAPTED TO THE FACULTIES CONTINUED.

—EDUCATION SUBSEQUENT TO INFANCY.

Pupils six years old—School till fourteen—Moral training continued—Record of duties—Monitorial system—Writing—Drawing—Arithmetic—Continuation of the Mayo lessons—Incidental teaching—Incidental reading—Incidental grammar—No spelling—Lessons on chemical substances, solid, fluid, gaseous—Chemical experiments—Chemical elements—Knowledge of man in body and mind—Geography—Globe—Incidental Astronomy—Civil History—Geometry—Mechanical Science—Natural History—Incidental Natural Theology—Study of nature naturalized—Lessons on political state—Lessons on political economy—Exercise of the reflecting powers—Maxims and proverbs—Education for ALL—For peculiar talents or turns—Science taught to the young, to the working classes, to females—Educational Code—Books—Training Teachers—Schools of Industry—American schools of manual labour—Domestic service—Ulterior education—Languages—Classes—College.

THE pupil is now six years old, and ought not to remain in the infant school after that age ; as it has been found, that the mixture of older children operates upon the younger too much in the way of influence, to the effect of diminishing the original working of the faculties. A limit should be fixed and scrupulously adhered to. At six, the pupil should be introduced to the school in which he is to find occupation till he arrives at fourteen, the age of puberty ; at which age, it is submitted to be practicable that he shall have attained, besides moral habits, a sum of general elementary knowledge, sufficient as a basis, if his destination be manual labour, for farther voluntary progress as the employment of his leisure time, as resource in any situation in which he may find himself, and as the means of applying the faculties in which he is strongest to his own advancement in the world ; while the just notions of social life which he has attained will regulate his future views ; and at once deliver him from the various impostors that now mislead him, and render him the enlight-

ened and willing co-operator with yet higher intellects, in plans for the general welfare. If the pupil's destination be a pursuit above manual labour, his acquisitions, at fourteen, will form a basis on which to push yet farther the pursuits of science, and apply these to exalt the character and usefulness of his future professional line of employment.

1st, The MORAL TRAINING begun in the infant school must not be considered as finished there. Its principles and practice ought to have a prominent influence on all the subsequent steps of education, and be held as a directing and advancing system through the whole of life. Rules should be systematically laid down for the constant exercise of benevolence, justice, and practical piety, in all the business, and all the intercourse of the school; the readings and lessons should have a moral tendency; all selfishness, rudeness, coarseness, and imprecation, should be habitually reprobated; and disinterestedness, co-operation, and kindness, esteemed and encouraged. The subject of morals should be made prominent, and both the natural and scriptural foundation of all its charity and brotherly love unceasingly impressed upon the pupil's mind. There is a simple, and as it may be called mechanical, aid to the teacher's precepts and the pupil's moral practice, which, printed in a cheap form, should be in the possession of every pupil, and used by him every day of his continuance in the school beyond the stage of infancy. It is the production of a female moralist, is called A DAILY RECORD OF DUTIES, ORGANIC, MORAL, RELIGIOUS, AND INTELLECTUAL,* and has been used in families both in England and Scotland for the last six years. The duties which the Creator has constituted the conditions of human happiness are arranged according to the classes mentioned in its title; while the details have reference to the faculties, and these are adopted according to the analysis offered in Chapter III. of this volume.† Every night before he goes to bed, the pupil's attention is called to the events of the day; and the array of duties which demand fulfilment is pondered by him. He weighs them *all*, for guilt in one is, morally as well as religiously, guilt in all, and is inconsistent with the claim of having performed the duty of "Obedience to God," which is one of the entries; so that if

* Published by John Anderson jun. Edinburgh; and by Orr and Smith, London.

† A specimen of one week of the Record as kept, will be found in the Appendix, No. III., of which each of the other fifty-one weeks of the year is a repetition.

nothing else were done than securing a diurnal perusal of the names of the duties, a daily reminiscence that these *are* human obligations, actual good cannot but result. But when this help to self-examination is really and sincerely used as a regulator of conduct, the good it is capable of doing is incalculable. It might be difficult for one teacher of a numerous school to superintend the fidelity of the entries made by the pupils in these registers; but the books may be produced to the monitors of classes, and each pupil be required to explain his entries, and state upon what acts or kind of conduct he felt authorized to make them; any thing remarkable to be reported to the teacher. Of course the record-books of the monitors themselves will be revised by the teacher. What is now stated will be easily understood by a glance at the specimen referred to.

I need scarcely say that the MONITORIAL SYSTEM which, from its many direct and indirect advantages, is adopted even in the infant school, should be continued in the more advanced seminary, as essential to its efficiency. On the benefits of this admirable educational improvement, which is in itself sufficient to immortalise the names of Bell and Lancaster, there is now, it is believed, little difference of opinion.*

In the advanced school, which is attended for eight years, there will be variety of pursuit, and different grades of progress; but there must, of course, be classes of pupils at the same stage, and learning the same matters. There may be a call for more than one teacher to answer the degrees of progress,—the infant teacher *must* be a different person from the more advanced,—but this is a matter of economical arrangement, which I am not at present considering. I shall therefore proceed with the subject of educating the faculties on their objects, whatever shall be the mere machinery put in train for that purpose. WRITING must be zealously practised according to the briefest and best system yet adopted in the Lancasterian schools; and the pupil gradually habituated to write down words on his slate, when required, and practise with pen and ink occasionally. DRAWING is no more than writing down objects; and its principles, to the extent of sketching objects presented, ought to be taught in the writing class; for allied branches should be practised together.

* There are here and there objections to it, as there are to all other things however excellent; but when examined into, they all prove to be founded on misapplications of the system.

Design and painting are for those gifted with the talent required; but every pupil should be able to form on his slate such objects as a square, a cube, a tree, a house, a machine, &c. in correct drawing and perspective. ARITHMETIC, which has been well grounded in the infant school, by means of visible and tangible numbers, should proceed with its calculations and applications, according to the abridged and clever system of Mr Wood, that of the Lancasterian schools, or Pestalozzi's method, as may be found to succeed best.*

The Pestalozzian LESSONS ON OBJECTS of Dr Mayo, it will be recollected, were left unfinished, as the remainder was considered beyond the stage of the infant school. The fifth and last series of forty-nine lessons affords practice in combination. Each object is presented, as before, to the pupils, who make their own observations upon it. They are then interrogated as to what they know concerning the substance; and all the information which can be obtained from them is collected by the teacher, who may communicate any farther particulars on the subject, calculated to interest or instruct. The materials thus obtained should be arranged, and repeated to them; after which the class should be examined upon all that has passed; and, finally, required to draw up a written account themselves. Children from eight to ten years of age have derived great improvement from this exercise. It not only serves to stimulate their attention during the progress of the lesson, but also furnishes a test of their having well understood it, and leads them to express their ideas with clearness and facility. In this course, the substance should be exhibited both in its raw and manufactured state. Thus in the lesson on Flax, the plant itself, the fibres when separated from the stem, the thread when spun, and the various substances into which it is made, may be brought before the pupils, and likewise models of the machinery employed in these operations. The first lesson of this series impresses the origin, appearance, qualities, preparation, and uses of Leather; and this includes oak-bark, lime-water, and alkali. The second lesson treats of Cork in the same way, and tells where it is produced. The succeeding lessons are on India-Rubber, Sponge (for many of the objects were presented before for a less extensive description), Camphor, Horn, Shell-lac, Wax-

* I have much pleasure in referring to Mr Biber's "Life of Pestalozzi," which contains a summary on this and all other points.

candles, which suggest capillary attraction,—Glue, Coffee, Tea, Sago, Rice, Paper,—with a long lesson on its manufacture; Parchment, Glass, Whalebone, Bread, Sugar, Hemp, Flax, Cotton, Wool, Silk, Court-Plaster, Saffron, Butter, Cheese, Putty, Starch, Felt, and Porcelain. Many others might be added.

The 33d lesson introduces the Metals, with the following observations: “In these lessons on the common metals, it is necessary to present the specimens to the class in their several natural and artificial states; that is to say, the native ores and the manufactured metals. The teacher would find the interest of the pupils awakened by the examination of the several substances, and consequently would find them more inclined to receive, with profit, the information conveyed. The plan of writing down the list of qualities is again adopted with the metals, as they lead to a new range of ideas, and very decidedly form the characteristic distinctions of the substances.” The first metal treated of is Gold. It is a perfect metal, malleable, ductile, tenacious, heavy, fusible, incombustible except by electricity. A solid piece of gold, and a piece of gold-leaf, are shewn; the almost incredible ductility of gold explained, and its resistance to all acids but aqua regia, a mixture of the muriatic and nitric. Of course, at this stage, such ideas as electricity and chemical acids, must be anticipated, the pupils being promised a subsequent acquaintance with them. Then come the uses of gold in coinage and ornament, as lace, gilding of metals and porcelain, the mode of beating it out, &c. The lesson concludes with the geographical localities of the metal, and its geological and mining description. In this way are treated, in successive lessons, illustrated by exhibition, Silver, Mercury—with the Thermometer, &c.,—Lead, Copper, Iron, Steel, Cast-iron, and Tin.

The 40th lesson compares metals with each other, which brings in the doctrine, illustrated practically, of specific gravity.

The 41st lesson, one of much interest, is on the attributes of metals in general; their metallic lustre, sonorousness, weight, ductility, tenacity; their combinations and alloys in metallurgy, or the working of metals. This is followed by questions on all the metals, as an exercise. What are the chief qualities and properties of gold, silver, &c.? How is gold beaten out? How are buttons gilt? What is lunar caustic? What are the specific gravities of gold, silver, tin, lead, &c.?

The 42d lesson takes up the Earths ; Lime and its many combinations, animal, vegetable, and mineral ; Alumine or Argil, with all its applications, in bricks, pottery, &c. to the use of man. The remaining lessons are on Coal, Granite, Salt, Slate, and Coral.

I have been thus minute, I trust not tedious, from my conviction that a summary of the whole system is necessary to its due appreciation. Of this I do feel assured, that the pupils will not weary of it ; but that, connected as it ought to be, with a well ventilated school-room and exercising ground, with active gymnastics, varied with other pursuits to be mentioned, and communicated by the teacher in a friendly, cheerful, and exciting manner, it will be a delight to the children, put the barbarous artificial stimulants of punishments, place-taking, medals, and prizes, for ever out of fashion, and render these, to the better taught pupil, matter of curious history, associated with the other foolish methods of education, which, however incredible it may then be to him, did once prevail in society. It is plain that, in these five series of lessons, all the intellectual faculties have their turn of easy exercise, that exercise constituting high enjoyment, as well as useful practical knowledge.

Continuing the process of INCIDENTAL READING, all the words and descriptions of the objects in the different series should be presented to the pupils in a spoken, printed, and written form ; thus their reading would be improved ; and, by the time their whole lessons are finished, which may require perhaps a year or more, the pupils, assisted by occasional reading in classes under monitors, may easily have attained the power of reading any English book. GRAMMAR, by parsing, should be incidentally taught. Mr Biber has shewn the Pestalozzian course concisely and clearly, and to his work I must be contented with a reference. It is obvious that, by the incidental method, knowledge of an object and its qualities, its name pronounced, written down, and read, and its description read and parsed, are occupations and exercises all proceeding at the same time, and actually aiding each other. In the connection of nature's parts in one harmonious whole, to teach incidentally is to teach naturally. The saving of time and labour must be so obvious, and the unity and co-operation of intellectual exercise so advantageous, that a judicious and extensive application of the INCIDENTAL METHOD seems indispensable to the success of popular education. The

pupils ought not to be tasked and annoyed with the absurdity of that laborious and generally abortive exercise, LEARNING TO SPELL. We spell only when we write; and spelling is rarely attained by the common school process, but by habitual perusal of the words, as specific forms, in reading. No one who reads much can remain a bad orthographer, and no one writes much who has not previously read much more.

Although, from Dr Mayo's series of lessons, a large field of qualities in nature has been gone through, there ought to follow an introduction to the primary substances and components of material nature as ascertained by CHEMISTRY; and lessons on the presence and combination of these substances in the articles or objects already submitted to the pupil's consideration. Another period of school should accordingly be devoted to a minute and thorough practical familiarity with substances in nature, solid, fluid, and gaseous, so that the pupil may know them as well as he is now made to know the tenses of a verb, or the declensions of a noun. The progress from the substances to their relations, combinations, and results in chemistry, is easy and natural; so that a broad and useful foundation of chemical knowledge may be laid at an age when little more than Latin words are, by the present system, stored up; and it will take a better and more permanent hold of the memory than Latin words are found to do. Experiments will impress the varieties of chemical action, namely, attraction, cohesion, crystallization, combination, decomposition, the nature and effects of heat, &c., the gases, the acids, the alkalies, the earths, the metals, the chemistry of vegetable and animal substances; and thus the *elements* of chemistry may be fully and lastingly communicated.

Before proceeding farther with external nature, it appears that this would be the proper time to introduce the pupils to a subject hitherto unheard of in schools, and misunderstood in colleges, AND THAT SUBJECT IS THEMSELVES. Without this all else is useless. Why should the teacher stop with the five senses? Why should not the pupil, who has reached nine or ten years of age, begin to know the faculties of his mind? Is there any thing in those, for example, which have been detailed in the third chapter of this treatise, which may not be made as plain to him as the lessons on objects and their qualities? There is no need for leading him deeply into metaphysical inquiry on the functions of his faculties: a simple elementary knowledge of them and their every-day modes of

operation, above all, their inseparable connection with their related objects, might be impressed on his mind in such a manner as not only to be perfectly comprehended by him, but firmly impressed on his memory, and applied in his ordinary experience. This branch of knowledge should constitute a paramount object of concern with the teacher; he should spare no pains to put his pupils completely and intelligently in possession of it. The transition will be easy from the analysis of the faculties to their ethical combinations, made plain to the young in their daily intercourse. I have seen the experiment tried on children under twelve years of age with the most flattering success; they have manifested a knowledge and estimate of motives, and a readiness in appreciating, and even regulating conduct, far above what the great mass of the "educated" ever dreamed of being necessary to intelligent existence. The same children, it must farther be observed, kept a faithful register of their own conduct, by entries in the "Record of Duties," already referred to.

As a part of themselves, the pupils may, with great ease and advantage, be familiarized with the GENERAL STRUCTURE OF THEIR OWN BODIES, the functions of the digestive and other organs which bear the most obvious relation to the preservation of health and strength; while the mischievous effects on health and life of all unwholesome and uncleanly habits may be set prominently before their eyes, and rendered a practical guide in life. For example, the effects of excessive indulgence in ardent spirits might, by drawings and preparations, be so plainly portrayed, and so often pressed on the notice, as to afford a lesson, available for life; so that if the individual should sin in after years, he should not sin in ignorance. The habitual recommendation, enforced by reasons and expositions of consequences referable to the organic laws, of cleanly and wholesome habits, in ablutions, ventilation, &c., will soon tell practically on the pupils, and a great change will be effected even among the working classes.*

* Dr Andrew Combe, in his "Principles of Physiology," a work which cannot be too strongly recommended to every family and school, suggests to manufacturers to establish for their workmen the means of bathing. If time were given them they would willingly bathe, and would enjoy cleanliness, healthy skin, and less craving for the stimulus of spirits. The waste hot water of a steam-engine would give them easily the means of warm bathing once or twice a-week. This was done at the Lochrin Distillery, near Edinburgh, during the prevalence of Cholera. Dr Combe's more recent work on Digestion demonstrates the horrible effects of spirits-drinking on the stomach and viscera, and offers a valuable lesson.

All this time the course is proceeding of instruction in GEOGRAPHY, the use of the globes, and the simpler elements of ASTRONOMY ; so that at least the planetary system shall be made perfectly familiar. The pupil certainly should not leave school ignorant of the simpler phenomena of the heavens ; and this knowledge can be given incidentally to or following up geography. He should understand and see illustrated, by the planetarium and orrery, the relation of the earth and the other planets to the sun, and of the moon and earth to each other ; he should be aware of the rotation of the earth, at the rate of 1000 miles an hour at the equator, and its course in an orbit of 584 millions of miles in a year ; being 1,600,000 miles a-day, 66,600 in an hour, 1100 in a minute, and 18 in a second ; he should be informed of the course of comets,—the phases of the moon,—the solar and lunar eclipses,—the calculations of time,—the ecliptic and seasons,—the vast distance of the fixed stars,—and the immensity of creation. No kind of knowledge more tends to expand the ideas of Omnipotence than astronomy, and to dispel limited and unworthy impressions of the Creator ; no one should be ignorant that space is necessarily infinite, because there can be no point of space without a point beyond it ; that our instruments have discovered many millions of fixed stars, every star a sun, with probably attendant planets invisible to us, but, it may be, many millions more ; when, after all, if space be infinite and replenished with orbs in a proportionate degree with that part of it within our ken, the millions of suns and of planets must be relatively but a speck in creation, whose annihilation would be an event of relative insignificance.* The powers of the telescope to reach a distance 280,000 times that of the nearest fixed star, should be unfolded to the pupil. The sublime but simple views of sidereal astronomy given by Herschel and La Place, are quite within the reach of young minds. Not less so are the double stars, the nebulous matter in so far as yet explored, and the disposition of distinct and separate firmaments, instead of a gradation of stars into space. Such knowledge is essential to just notions of God.

Writing and calculating will continue to be practised ; and English reading, with attention to its grammar, and even

* Mr Fulton, in exhibiting his beautiful orrery, impresses the relative magnitude of the Earth and Sun on the spectators, by stating that the ball representing the earth being 2 inches ; the brass globe for the sun would require to be 19 feet diameter.

to its elocution ; for, in a well conducted system, several advantages may be reaped from one and the same act of instruction. CIVIL HISTORY should not be omitted in our seminary ; but in the manner in which it should be rendered a *study*, it is decidedly for riper years. I should recommend little more, under and at puberty, than a chronological skeleton of it, that the pupil may know the tribes and nations that peopled the earth before his own time, with a very general account of them ; and certainly, for reasons to be stated in the sequel, as little of the *details* of their history as possible, or just as much as shall suffice to mark and distinguish each people. How history ought to be written and studied, will itself form the subject of a short chapter immediately after the present.

In our pursuit of nature, the relations of GEOMETRY, without which a mason or carpenter cannot take a step in his trade, are well worthy of a portion of the pupil's attention. There is no occasion to go deeply into mathematics ; but some knowledge, in addition to that of the elementary figures, imparted in the infant school, of angles, triangles, squares, parallelograms, perpendiculars, horizontals, &c., of the relations of these, and of the demonstration of these relations, may be given to the more advanced classes of our seminary. The grand object with regard to all these branches of study ought to be,—and the aid of able men will be necessary to sketch out the plan for each,—to render the teaching of the subject or science elementarily broad and comprehensive, leaving minute details for after voluntary study. For example, in geometry, the study should not be some books of Euclid, and then a stop, but a general notion of the science as [applied to planes and solids, as a basis for after detailed study ; sufficient, however, to render the subject intelligible, and of easy application to the avocations of future life, in surveying, carpentry, &c., and easily extended when more minute information is wanted.

Provided with the elements of geometry, the pupil, probably now in his second last or last year, is prepared for practical lessons in the elements of MECHANICAL SCIENCE. Nothing can be of easier or more delightful acquisition, and nothing is more common, than for young persons of from twelve to fourteen years of age eagerly to pursue the study, and perfectly comprehend it. Lessons, with illustrative experiments, will be given on the mechanical properties of matter, its extension, impenetrability, divisibility, porosity, gravity, inertia,—on gra-

vation and cohesion,—on statics, equilibrium, composition and resolution of forces, and the science of the centres of gravity, percussion and oscillation,—on mechanics and the mechanical powers,—on the strength and strain of materials, and the principles of carpentry,—on dynamics, motion, falling bodies, the pendulum, clocks, &c.—on central forces,—on hydrostatics, fluidity, pressure of fluids, conducting of water from a distance, &c.—on hydraulics or the power of water, water-wheels, &c.—on pneumatics and the practical applications of the elasticity of the air, in air-pumps, water-pumps, syphon, &c.—on acoustics and the philosophy of sound,—on optics, colours, reflection, refraction, lenses, telescope and microscope,—on electricity, galvanism, and magnetism,—on the steam-engine, &c. Well conducted experiments will both impress the truths and increase their interest.

The foregoing enumeration is minute, that the reader may have under his eye the kind of knowledge comprised in mechanical science, and judge how important it is to success in life. Likewise that he may judge whether there is any thing in it which may not be taught to the young. There is no part of the study so intricate or difficult as a Greek verb, to say nothing of its intrinsic attractions.

The time allotted to school may be made to include an elementary knowledge of NATURAL HISTORY, or nature's external features, either preceding or following the study of nature's secrets, as they are called, in chemistry and mechanical philosophy. It is a common, and not an ill-founded opinion, that natural history is better understood with the aid of the other sciences mentioned. The pupil, in this branch, will learn to distinguish the animal, vegetable, and mineral kingdoms, the atmosphere and its phenomena, the winds, the ocean with its tides and currents, the discoveries of geology, the nature of animals and plants, &c.

Blended essentially with the whole of the branches of knowledge now enumerated, and capable of being imparted incidentally with an effect at once edifying and delightful, is NATURAL THEOLOGY. The teacher ought to be perfectly qualified to impress that important knowledge, as he enlightens his pupil on the Creator's works, with all their benevolent adaptations. He would require to return to these works were he to teach natural theology as a separate branch; so that he will save that repetition, and teach the subject better, besides commanding yet another means of impressing more efficiently na-

tural knowledge itself, by pointing to the agency and design of the Creator as the key-note to the entire composition of his instructions, the diapason to all the harmonies of nature which science unfolds, the highest and best end and object of the application of our faculties to the attainment of truth. It is in relation to the Great Artificer, that universal nature grows upon our opening eyes as one exquisitely harmonious system. It is man that divides nature's phenomena into branches of study, and calls them chemistry, mechanical philosophy, natural history. Nature has no such divisions; her laws proceed in exquisite order and beauty, independently of the artificial mode in which man observes them; while the wisdom, power, and goodness of the Creator inhere in every part of the stupendous fabric. It is in this beautiful, this essential, this necessary way, that the pupils of our school *must* become natural theologists; and adding to that knowledge, or rather that habit or frame of mind, an improved *moral*, their preparation for Christian instruction will, as far as human means can make it, be complete.

There will be an immense advance when knowledge is thus simplified and referred to Nature, and not considered as existing only within the walls of colleges, known by conventional names, and taught to full grown men alone, whom it is proposed to distinguish from all others by the name of philosophers. EVERY SANE PERSON OUGHT TO KNOW THE OBVIOUS WORKS OF GOD, AND MODES OF HIS MANIFESTATION; AND EVERY PERSON MAY BECOME ACQUAINTED WITH THESE IN YOUTH WITH EASE AND PLEASURE.

Incidentally, in the latter years of his attendance, the pupil should receive instruction on the subject of his POLITICAL STATE, and his position as a member of the social system. There is no greater novelty in education than this; hitherto there has been an utter blank here. The elder pupils should be perfectly familiar with their social rights and duties, the principles and simpler practice of the constitution and government, the functions of representatives and of electors, the nature and powers of judicial establishments, the trial by jury, and the functions of magistrates, justices of the peace, and the officers of the law of all ranks and degrees. There is nothing in all this which a boy of twelve years of age may not comprehend and store up as knowledge as easily as he would translate Cæsar. The knowledge should be given him in a series of lessons, and his progress ascertained by repeated examinations. When

he shall come to exercise his rights as a citizen, this early elementary training will be of great value to him.

Lessons on POLITICAL ECONOMY, the nature and principles of trade, commerce, manufactures and money, will follow elementary views of political condition. Liberal relations may then be inculcated, and all the self-defeating prejudice and selfishness of dealing among nations and individuals anticipated and prevented. National antipathies ought to be especially reprobated. There are a few plain principles of political economy of which no individual ought to be ignorant, such as the balance of demand and supply, the doctrine of wages, of employer and workman, the economy of labour, the division of labour, the effect of competition, of over-trading, of machinery, of poor-laws and pauperism with all its degradation when not induced by unavoidable misfortune, &c. Miss Martineau is immortalised by her ingenious and exciting method of recommending this hitherto dry subject. She has shewn that political economy mingles intimately with every-day life, and that its results can form the basis of narratives of great interest. I know of no way in which the subject could be better taught than by a course of that singular lady's small volumes, with her summary of principles in the last pages of each; every principle is connected with its application to reality, and remembered the better for that connexion: the student at our school would not merely read the volumes as tales, but would be made to dwell on each as lessons, and treasure up every incident and every principle for use in after life.*

There are some questions upon the whole system, which the reader may feel inclined to ask. 1st, In the foregoing exposition of education as adapted to the faculties, he may have thought that the Knowing powers alone have been provided for. To this I answer, that this is in a great measure true, for the period of education treated of is the period of the greatest activity of these faculties, the time to sow broadly and abundantly the seed of knowledge. But the reflecting powers have not been idle; every day and every hour of the day, opportunities of exercising these, in comparison and necessary consequence, must occur, and the judicious teacher will never omit the occasion of doing so, and encouraging in his pupils,

* I have placed in the Appendix, No. V. the admirable Prospectus of their Educational Course by the Messrs Chambers, as the most concise summary of what constitutes elementary education, Physical, Moral, and Intellectual, which has yet been offered to the world.

manifestations of good sense and sagacity, another word for the reflecting process. He ought to be “full of wise saws and modern instances,” that is, he should be able to test an occurrence, and clench an advice, with a maxim or proverb. This mode of rendering wisdom readily available has been subject to unmerited reproach, as a vulgar habit; this is nonsense; nothing is vulgar that is truly useful; it may be unnecessary, and therefore annoying, to repeat obvious maxims upon all occasions to those who know them as well as the repeater, in the way that Sancho distinguished himself; yet a store of them in the mind, not for display but for use and application,—and there are several good selections published,—will be found of great practical value.

2d, The reader may farther ask, is the above curriculum to be passed through by ALL pupils, without regard to the differences of talent, turns, and capabilities? The answer to this is affirmative. Whatever may be the particular power of mind or aptitude of body which point out a marked line for an individual's future life, no one will surely say, that he is to have no other education but on that specific object; for example, music, painting, sculpture, mechanics, classics. If his particular talent has not absorbed all the rest of his mind, which would render him a cretin with one faculty working like a blind instinct, he has other faculties to be educated; he has, in truth, all the faculties, and it does not require the highest degree of endowment of them to follow out all the branches of education, instrumentary and real, which have been allotted both to our infant and advanced school. His particular talent will not be diminished but aided by his general acquirements; his Creator has given him *all* his talents for use, and the education now proposed is the very use of them, as pointed out by their nature and relations, which has been designed. All should, if possible, be brought up to one elevated level of knowledge and morality; and from that advanced position genius may take its new and higher flight. Nothing will more tend to bring out that genius into bold relief than the school training now proposed; so that there will be no searching about for it at the period of puberty. No previous time will then have been lost, and the start to farther attainments in the marked line of the special talent, will be immediate, well directed, and energetic. No provision can or ought to be made for particular lines in the general seminary. The school for particular talents must and ought

to be subsequent apprenticeship to the pursuits respectively. I do not anticipate any difficulty on this head when the subject is so plain ; and, therefore, with the reader's permission, shall leave it.

3d, It may be again asked, is it not extravagant to expect that so much educational work, as has been laid out for the advanced seminary, can be done, at least to purpose, at so early an age as from six to fourteen ? To this it is answered, that there is no extravagance in expecting that *that* shall be done, for the accomplishment of which we have both principle and experience. The faculties are competent at the age in question to achieve that for which they were given to man, and then most pointedly rendered acute and active. As this is a most important question, and one which has the highest and strongest barriers of old habits of thinking to overleap, the reader is earnestly requested to apply his reflective powers attentively and impartially to it ; keeping in view that, if it be impracticable to educate up to the point proposed in eight years, from six to fourteen, all idea of *popular* education must be abandoned. If ignorance prevails, to the admitted extent of a blank, on the important subject of the human faculties, there is no wonder that the mental capabilities of children have been erroneously estimated. The training to which they are at present subjected, not only does nothing to call out their faculties, but sends them to sleep in a drowsy system of reading and spelling words ; so that they suffer in mind that diminution of activity and force, for life, which neglect of muscular exercise entails on the bodily frame. It was to be expected, that when we well nigh annihilate the faculties of children, we should doubt their existence.

The sagacious active Wilderspin has thrown a flood of light on this hitherto obscure question. *His* infants manifest, at six years of age, the knowing, and to some extent the reflecting faculties, far beyond the pupils of the common schools, at double their age. In his work on infant education, he notices the profound ignorance which prevails on the capacities of infants, and has made good his right to do so by the irrefragable facts he advances, from his own twenty years' experience. Much of the useful knowledge desiderated is obtained in the infant school, and four years saved which at present are worse than lost ; and when the pupil passes on to the advanced seminary, which is constituted on the principle of systematic progress, the degree of his exertions and the extent

of his acquisitions cannot be conceived by those who have only witnessed the drawling waste of time which, in most schools, for there are exceptions, is called children's education.* Again, there is nothing in the whole course of our advanced school which may not be perfectly understood and practically applied by pupils from twelve to fourteen; and making provision, as is proposed, for grades of occupation, there is much for which the age from ten to twelve is perfectly well adapted; while there are divisions of employment for the other two periods, of from eight to ten, and six to eight. Classical difficulties, far beyond the simple exposition of natural truths, are mastered by boys of ten or twelve years of age, if the stimulants of prizes and punishments, for there are no other motives, be rendered sufficiently pungent. There is nothing in the facts of creation, illustrated to the senses by experiment, which is not of as easy comprehension as the objects and arrangements of a boy's voluntary amusements; he adapts his fishing-tackle to the conditions of angling; he studies the weather, the stream, the habits of the fish, and many other circumstances, and can instruct others in their practical application: he is a master, too, in the natural history of rabbits, pigeons, and pets in general; he gets up a private theatre, paints the scenes, and writes the pieces; his spot of ground is the best kept and most productive in his father's garden; and for mischief and fun, he can lay a train of circumstances moral and physical, which, when he comes to spring his mine upon the devoted wight for whose peculiar benefit he has taken so much trouble and expended so much genius, he has often done more than if, engaged in practical chemistry under Dr Reid,† he had finished a set of glass-retorts with a blowpipe, and applied them in a dozen chemical

* One of these exceptions, for there are several, is the Circus Place School in Edinburgh, where *realities* are taught.

† I allude to this distinguished chemist's large and scientifically constructed laboratory in Edinburgh, unequalled in Europe, for practice in chemistry, in which every pupil performs nearly 2000 experiments with his own hands. Dr Reid was, moreover, the first, here, to give chemical instruction to young people, as I have good access to know. He has had pupils younger than fourteen who made efficient progress under his tuition; and he has assured me of the perfect success of that early study. During last winter, 1835-6, Dr Reid has tried the experiment upon a numerous class of boys from ten to fifteen years of age, with the most flattering success. Not only chemistry but mechanical philosophy have been partially introduced into some grammar schools, in deference to the demands of the age.

experiments. In short, although the reflecting powers are in frequent requisition incidentally in our curriculum, the knowing are chiefly in exercise in storing up knowledge and gaining address, and there is no period of life when *they* are in greater vigour than at and about puberty. It will not be a smattering which will be gained, and this is another objection; it is forgotten that, besides the infant school *grounding*, eight years are proposed to be devoted to the advanced school course. Under competent instructors no branch will be permitted to be superficially attained; there is time, and there ought to be means, to render the acquisition of each subject complete up to the pitch of the pupil's powers. It is under the present system that every thing is superficially attained and forgotten. Another prejudice arises from our erroneous habits of thinking; we associate science, even in its restricted sense of knowledge of nature, with manhood. We have been accustomed to see it the pursuit of the advanced students of College, and therefore conclude that manhood alone is competent to it. It is easy to see why it has become the occupation of manhood: under the old system, the dead languages absurdly took its place at the period which nature points out for it; and this is precisely the waste of time which is deplored. When a new and better system shall prove the perfect capability of the young for scientific attainments, these being divested of all the quackery and mystery through which we have been accustomed to view them, and called plainly and properly knowledge of NATURE, in its simple beauty and most obvious harmony, our habits of thinking will be greatly improved on this important subject. But the question is not limited to an *a priori* argument; the trial has been made in various establishments to be afterwards mentioned, and the success has fully been what on principle might have been expected. IT CANNOT BE TOO EARNESTLY IMPRESSED ON THE ATTENTION OF EDUCATIONISTS, AND OF THE LEGISLATURE, THAT AN EARLY INTRODUCTION TO NATURE IS THE LIFE AND SOUL, THE SINE QUA NON, OF POPULAR EDUCATION.

4th, Many may be inclined, on reflection, to surrender their ancient association of natural knowledge with manhood, who yet may be positively impracticable upon the "wild theory" of teaching all that has been proposed to *all ranks* of the people. This is really too much, they say; What occasion can a man, who is to work at a handicraft trade, have for a course of chemistry, mechanical philosophy, or natural history? Will it

make him a better tailor, carpenter, blacksmith? Will it not, on the contrary, tend to raise his ideas of life, and tempt him to despise labour, and be discontented with his condition? The answer humbly offered to all this is, that it will materially improve and facilitate his trade; but it will do much more, it will elevate his character, improve his social condition, and render him both a better and a happier man. A scientific knowledge of nature will suggest to the manual labourer improved and abridged modes of working, counteraction of unwholesome trades, in materials, posture, atmosphere, &c.; it will shew him the value of cleanly habits, fresh air, and muscular exercise, and the physical suffering resulting from excess, vice, and especially the abuse of ardent spirits. It will elevate the character of the labourer, for it will humanize him, improve the furniture of his mind, by substituting truth and interesting subjects of thought for superstitions, prejudices, and all sorts of impracticabilities; it will deliver him out of the hands of impostors, political, fanatical, medical, and literary; qualify him for a wise use of the elective franchise if he shall rise to be a householder; afford him delightful employment for his leisure from toil; exalt his impressions of his God, and render his religion sincere and practical. If he is to spend several years at school, if he is not to be set at once to learn the kind of toil called his trade, and doomed, all beyond, to deepest ignorance, what better can he learn than the objects of nature, and his own relation to them? At the least, he is no worse for this improved store in his mind, the acquisition of which has been a source of delight to his earlier years, and has effected a decided melioration of his general character.

The objection that the workman's mind will be too refined for his pursuits, and that he will be discontented, is not less unreflecting. It is the ignorant who are discontented, who have false views of their condition, who are unable to reject the representations of the designing that have an interest in creating discontent and moving violence. Deep discontent prevails among the working classes in spite of all their ignorance; for it is their ignorance which is the barrier to the removal of their discontent. Knowledge of nature, and their own relations to it, of their true place in the social system, of the means of greatly improving their own enjoyments, physical, moral, and intellectual, of the truth that well regulated labour is no evil, but is capable of being rendered a source of health and pleasure; that the sum of goods accumu-

lated and annually produced if equally divided, would afford but a moderate portion to each individual of an immense population; that, therefore, in the nature of things, a very few can attain to riches, and that riches, after all, do not purchase more real happiness than the reward of labour can procure to the contented mind; all this knowledge operating as a permanent habit of thinking, will shew to the working man the absurdity of envying and hating all superior fortune, and living, as he now does, but will not do when more enlightened, in avowed and almost irreconcilable hostility to all above him in condition. Those who urge that discontent will result from knowledge, would no doubt wish the times of vassalage and popery restored, when the ignorant peasant was the passive slave of his liege-lord and his priest; but as in the course of human progress this is as much out of the question as restoring the fourteenth century, the question comes to be, what is the best course *now*, in the actual state of the people? If they are not contented in their ignorance, the effect of their enlightenment is surely worth a trial: and the human faculties were created in vain, if the experiment should be found to fail.

Perhaps the greatest novelty in this volume, next to the proposition of teaching the science of man, is that of training the manual-labour class to a knowledge of nature. I earnestly beg that it may not be hastily rejected upon present impressions; for it will be found to be a powerful engine of popular improvement. Dr Drummond,* in his "Letters to a Young Naturalist on the Study of Nature and Natural Theology," says,—“You will perhaps treat the idea of teaching matters of science to people generally as chimerical; but be not over hasty. It is still too common a persuasion that knowledge should be a monopoly, belonging solely to the learned and highly educated; but there is a vast fund of information of the very highest value, which can be understood by persons who have had little previous tutoring either in school or university. There is a vast mass of knowledge which admits of easy explanation, and which could be comprehended by men of the most moderate education; *and why is it withheld from them?* Is the sun still to shine in the heavens, the planets to roll in their orbits, the comets to shoot beyond imagination's wing into the regions of space, and the constellations

* Professor of Anatomy and Physiology in the Belfast Academy.

to sparkle for ever in the canopy of night ; and yet our brethren of the human race, a very small portion excepted, know no more about them than merely that they are the sun and stars ? Will it be said that the great truths of astronomy can only be made plain to the understandings of those who are profound mathematicians and philosophers ? There are lengths in every science, indeed, which can only be gained by long and deep study ; but although it required a Newton to unfold the mysteries of the planetary motions, as guided and controlled by the law of gravitation, still these motions, and most of the sublime facts of astronomy, can be comprehended by the bulk of the people from plain illustrations, given in plain and perspicuous language. But of this and of nature in general, they are kept in deep ignorance. Simple truths, when simply explained, are more easily comprehended than is commonly supposed ; and I feel satisfied that the task of teaching mankind in general such solid and various knowledge as could tend most powerfully to advance both civilization and morality, is any thing but hopeless. Knowledge has been truly said by Bacon to be power ; and with equal, if not with greater, truth, it may be asserted, that when pursued with a reference to the God of all knowledge, it is virtue."

5th, Suppose all our objectors satisfied on the points already treated of, it is not to be expected that there will not remain many more who will treat with ridicule the idea of proposing, the same education, with slight modifications, for females as for males, from two years of age to fourteen. If they shall ask why should this be ? I would throw the burden of proof on them, and ask in turn, why should it not be ? Why should the faculties of females, which are the same as the faculties of males, be deprived of the intellectual food which is intended for them ? If the cultivation of these faculties shall elevate the male character, will it not likewise elevate the female, and, through the elevation of the female character, unspeakably benefit society ? All the *moral* training proposed for the one sex will be granted to be proper and necessary for the other, but not less is the intellectual, a proposition, it is humbly thought, too self-evident to need illustration. I shall therefore say no more on the subject, till I shall meet with reasons for continuing the mockery of education which is given to females, more cogent than that it has been the good old way.* I have much pleasure in referring to an eloquent

* An unreflecting outcry has been raised, on the score of indelicacy,

address by Mrs Willard to the Legislature of New York, on the subject of female education. It contains a severe satire on the dominant sex for *their* share in female degradation.

To gain the great object in view, it will afterwards be shewn that, by national arrangements, the *whole* period of twelve years must be devoted by the children of the manual-labour class to school education. Earlier engrossing labour must, by every possible means, be discouraged and prevented. Without this, the time actually bestowed will be lost, and harm instead of good will be done. Three or four hours a-day will suffice.

Two requisites, neither of them yet in existence, must be realized in order to the success of the novel course of education which has now been proposed, and these are BOOKS AND TEACHERS. There is talent, knowledge, and judgment in the country, to frame the one and train the other. Committed to qualified men, with principles and plan marked out for their guidance, AN EDUCATIONAL CODE might be drawn up, and BOOKS provided, which, instead of the miserable diversity which now prevails, would secure uniformity all over the country, and limit the subjects of study to useful elements, applicable to the affairs of life, or capable of being made the basis of farther attainments. The whole curriculum might be laid out, almost to every day's employment, lessons and experiments directed, and the teacher himself prevented from wasting time in unauthorized instruction.

The TRAINING OF TEACHERS is vital to the whole system. At present any one who professes to teach is *eo ipso* believed qualified; when every other trade fails, one can always open a school! When we consider what the qualifications of an efficient teacher ought to be, this state of matters will appear in all its glaring absurdity. A crazy and ragged orator some time ago applied at the Mansion-house for a few shillings and a pair of shoes, to take him back to Ireland, seeing he had found the pretensions of this island to learning exceedingly hollow. In his harangue to the Lord Mayor he observed,

against imparting the knowledge of physiology to females, although on them devolves the *earliest* care of human health. The most sensitive female who, among at least 100, heard Mr Brown's attractive and instructive lectures on this subject, delivered in Edinburgh in 1834, and Dr Allen Thomson's in 1835, and saw their drawings of the vital organs, will agree with me (for I attended both courses), in declaring, that there was not the shadow of inde-
licacy, except in the outcry.

with exquisite and most appropriate sarcasm, "that he had heard much of the schoolmaster being abroad in England, but that he had not had the good fortune to meet with him or find any body who had!" Wiser men make the same complaint, not from the difficulty of meeting the schoolmaster, but from the uselessness of the schoolmaster when he is fallen in with. Besides educating the schoolmaster, we must raise him in society to the rank and endowments befitting his usefulness. The humble estimation of that profession at present arises from the prevalent feeling of their slender claims to consideration. A teacher qualified to conduct such a seminary as has been described, is entitled to a high social place, and he must and will take it. The teacher's must be a fourth learned profession. I have alluded here to the requisite of teacher-training, though not strictly of this place, in order, in this stage, to remove a grand obstacle to the reception of the principles propounded: as part of the machinery of a practical plan, the subject belongs to another chapter.

I have found some difficulty in forming an opinion of the expediency of industry-training, either engrafted upon, or separated from, the seminary which I have described. Highly as I am disposed to think of the School of Industry at Lewes, in Sussex, and the American Manual-Labour Schools, described in Woodbridge's *American Annals of Education and Instruction* (1830-31), I am very doubtful of their compatibility with the elementary curriculum of moral and intellectual training proposed in this chapter. In neither plan is the same kind or degree of education proposed for the working-classes, which has now been detailed as practicable and essential to their moral and intellectual elevation. If schools of industry are apprenticeships to trades, it is plain they are superfluous, as well as inefficient, the best apprenticeship being to a master of the trade, to be engaged in after the school period is finished. It is not clear that the pupils of Fellenberg are fitted for ordinary life by all the formal arrangements for their labour at Hofwyl. A certain degree of manual labour might be engrafted upon our advanced seminary, and resorted to as a mode of exercise, in a piece of ground for the purpose; the mode of handling particular implements and instruments might be practised, and a ready conversion of common materials into ordinary accommodations; an exercise rather for the *non*-manual labourer of after life, who will have

no other opportunity, than for the intended manual labourer, who is destined for an apprenticeship, but useful to all as a means of health. The only occupation of the manual-labour class for which there is no apprenticeship, is that of domestic service, in all its parts. Separate establishments for servants of both sexes would be very desirable, the public refusing to engage as servants any one not so trained. At all events, as schools for training to labour do not necessarily form part of a plan of national elementary education, from two to fourteen years of age, I deem it unnecessary to proceed farther with that subject.

A library, a museum of objects, and a scientific apparatus, should belong to each school.

SUBSIDIARY AND ULTERIOR EDUCATION.

By the first of these terms is meant the continued provision of the means of intellectual enjoyment and improvement for the manual-labour classes after they leave the elementary school, and commence either to learn or practise that labour by which they are to gain their livelihood. This object is often obstructed, if not altogether defeated, by the bad apprentice system that generally prevails. A boy is suddenly converted into a drudge and slave from the comparative liberty of school and home. He is confined more and works longer hours than the strongest journeyman, and is scarcely allowed more leisure than for his food and sleep. Five or seven years of such a life, in which his education is utterly stopped, not only excludes all farther advance, but would be quite sufficient to obliterate all that he has gained by the most perfect previous elementary training. In the legislative arrangement for a popular system, a clause regulating the hours and labour of apprenticeships would be as necessary as it would be easily introduced. Without it the whole educational system would be rendered nugatory.

Subsidiary education for the manual labourer implies a fair portion of leisure, which it is imperative he shall enjoy. At the national expense there should then be provided for him a reading-room, where an enlightened and a cheap press may reach him, a library of useful and entertaining reading, and last and not least, the stimulus of lectures on all the branches of science and literature. These, in their spirited delivery,

are not only a source of great pleasure to the hearer, when he listens as one of a throng all equally delighted, but they encourage and direct his solitary reading. Mechanics' institutions are now familiar to the public, but as these are restricted to physics, mechanics, and chemistry, they do not supersede courses of lectures in a more unrestricted field of human knowledge, and especially in the wide and interesting department of moral science, with all its ramifications of metaphysics, ethics, economics, politics. An association for this purpose has for several winters procured, at a very moderate rate, lectures of the first quality, for the middle classes of Edinburgh.* But as even that rate was too high for the manual-labour class, another society associated for the purpose of extending moral and economical knowledge to the humblest classes. The smallest fee, one penny, was exacted for each lecture, in order to prevent a dependent feeling in the working man, and to try the experiment of remunerating the lecturer by the large number of his hearers. A course of lectures on mental and educational philosophy was first resolved on.† A very large chapel, capable of holding above two thousand persons, was engaged, and an audience, often exceeding twelve hundred, of the working classes of both sexes, attended once a week for five months, giving the most steady and marked attention, and manifesting the enjoyment of the greatest pleasure. Predictions were many against the success of the experiment. A few only of that class, it was said, benefited even by mechanics' institutions, where the instruction is material and physical; but it was hopeless, it was thought, to attract them, beyond an evening or two for curiosity, to mental science or any branch of moral discussion. I did not join in these predictions. They would have been true in relation to the old mental and moral philosophies, and these accordingly were never propounded to that class; but I never doubted that the simple moral and metaphysical truths of nature, being addressed to the higher faculties which all human beings possess, would be responded to by human beings, without regard to rank or station. The success of the experiment, confirmed by another successful trial, with au-

* See summary of proceedings. App. No. IV.

† The author of these pages, in compliance with a requisition by the society, delivered that course of lectures. Mr Hutchison lectured to the same class of hearers on the structure and functions of the human body; and Dr Murray elsewhere delivered a course on political economy. See Appendix, No. VII.

diences as numerous as three thousand, in Liverpool and Manchester, has opened up new prospects for the improvement of the great body of the people, and the general progress of the species. This most legitimate *agitation* should not be allowed to cease till it has visited every corner of the land. If it has roused an imperfectly educated class, what may it not be expected to do as an education subsidiary to a more perfect elementary system.

Mr Buckingham, member of Parliament for Sheffield, has brought in bills for providing the means, not only of subsidiary instruction, but amusement, exercise, and cleanliness, to the manual-labour classes. It is impossible to imagine a legislator more beneficially and benevolently employed.

ULTERIOR EDUCATION is for the pupil who has finished his elementary and is intended for a professional, literary, philosophical, or legislative, line of life. Languages, other than the vernacular, should never be allowed to interfere with the proper business of elementary education. The living languages will be more rapidly acquired after fourteen than before it. This has been observed in English youths who have been educated on the continent, where both periods have been tried. Judicious teachers who have tried the experiment have declared in favour of the more advanced age for the study of Latin and Greek.* There will be no diminution of the number of real classical scholars by this postponement; for there will be as many good scholars at sixteen as were produced by the listless time-consuming practice of earlier instruction, and quite as many will then shew themselves who have the impulse of genius to proceed. The advancing student will now go to the university.

What the UNIVERSITY ought to be, as a yet higher station of intellectual and moral ascent, must now be obvious. While it should provide scientific knowledge in all its branches to the utmost reach of discovery and improvement, with ample means for the study of taste and belles lettres, it ought to be a school for the cultivation of the higher intellectual powers, the combining and reasoning faculties of man. Much of the knowledge upon which these faculties act will be brought from the previous schools, and more will be gained in college; and a sound logic, a practical system of ethics, a simple theory of legislation, and a fruit-bearing political economy, will establish themselves in the mind, almost without an effort, and

* App. No. II.

with the most delightful reality of application. Recognised principles will take the place of endless controversy, and human affairs will present themselves in harmonious simplicity, instead of inextricable confusion. Composition and public speaking will then be usefully practised. The Faculties, as they are called, of Law, Medicine, and Theology, to which should be added a fourth, namely, Didactics, or the science of Education, all four purified and improved by a sound philosophy of mind and man, will of course have their respective chairs in a complete and well regulated university. Such would be a complete course of education, and all attainable by the age of twenty-one. The individual will not, as now, require to begin, at that age, to educate himself, and then most imperfectly, in the elements of knowledge ; he is ready to advance unretarded in an onward course of observation and reflection, and a practical study of his own good and the good of his species, which will render the education of man, in a more enlarged sense, commensurate with his life's duration.

RELIGIOUS EDUCATION I have advisedly reserved till the conclusion of the chapter on secular. It is an important question how, during the period of elementary education, from two years of age to fourteen, is a knowledge of revealed religion to be imparted, and its best fruit, a truly religious character, cultivated ? The secular school, it may be, unites the children of different religious sects, who, although agreed in the whole secular course, would differ as to the mode or substance or both of the religious instruction. Let us put out of the question the fact, a source of the most erroneous views of this question, that any one sect is favoured above the rest by its connexion with the Government of the country, and suppose that all are on a footing of perfect political equality. Which of these sects ought to have the religious instruction of the *whole* school ? which has a right to claim this privilege ? To both questions the answer, in sense and fairness, must be, none of them. It cannot, in reason, make any difference, in the question of the best mode of securing a religious education, that one sect has got endowment, power, and privilege, from the state ? This can give it no control over the consciences of the adherents of the other persuasions, even if it did, what it does not, set the seal of truth upon its own scriptural interpretations. No sect, therefore, has a right to shut the secular school against all but itself, by insisting that its peculiar religious views shall be exclusively taught there. There is

but one other course, and that is such an arrangement as shall secure to all sects secular instruction, and to each sect its own religious. What is this arrangement? I do not answer this question lightly. I have given it the most deliberate consideration, conversed upon it with men of profound reflection and unquestionable candour and disinterestedness, some of them the ministers of religion, as well churchmen as dissenters, and discussed it, not less, with both divines and laymen who maintain an opinion different from that which I am about to submit, and are habitually provided with all the approved arguments in support of their own. The arrangement is this, and I stated it to a committee of Parliament before which I had the honour to be examined,* as the course that will be ultimately followed, because it must, namely, that of the young, the secular education, and the religious, shall be placed in different hands; that the secular teachers, as well infant as advanced, shall confine themselves to natural knowledge and its inseparable concomitant natural theology; and shall not be permitted to meddle with revealed religion, either preceptive or doctrinal, which shall be taught, and its relation to natural knowledge demonstrated, by the proper religious teacher the pastor, the children of each sect having the benefit of the instructions of the pastor of that sect. The arrangements for this branch of education may be according to convenience; but I would humbly recommend the resort of the pupils to the proper school for religious instruction, the place of worship of their sect. There even the youngest child from the Infant school shall resort; there he will find his pastor, and as from a kind parent, hear the message of salvation, the tidings of peace on earth and good-will to men, as something higher and holier than the lessons of every-day school, as something associated with privilege and pleasure, and disconnected with task, and toil, and tears. A part of one day in the week, besides Sunday when the pupils might again meet their minister for friendly examination, would suffice, the rest of the day to be holiday, so that every association with religious instruc-

* See Appendix of Report 1835 of Education Committee for England and Wales, in which the evidence is printed documentarily. At the time of publishing the present edition of this work, the Report of the Education Committee for Ireland has not been made to Parliament. It was by the last mentioned committee that I was examined, and I have the best grounds for anticipating that the separate teaching of secular and religious knowledge will be recommended to the legislature, as essential to a national system of popular education.

tion should be pleasing. In the trust-worthy and trusted hands of their pastor, not excluding their parents at home, the pupils shall find the Holy Scriptures; for I am not singular in the wish, which I share with many whom I know to be pious persons, to see the Bible cease to be a common school-book. In nothing has zeal without knowledge been more unfortunately manifested than in tossing down the sacred volume upon the benches of a common school-room, vulgarising it as a common reading book, perverting it into task work, and even punishment, and associating its very name with tedium, satiety, and disgust.* It is not to "*exclude the Bible from education*," which will by some be unfairly imputed to me, to advocate the novelty of saving—of RESCUING it from the ill usage of a common school, from a most unsuitable degradation and perversion, and placing it in hands where, from the earliest to the latest impressions of life, all its associations will be exalted, and all its lessons impressive and delightful. As an objection to this arrangement, we should of course be met with the thesis which has oftener been advanced than reflected upon, namely, "that education ought to have a religious *foundation*," which, it is alleged, it will not have, if the Bible be disconnected with the common school. It is believed that it is to attain this object, to degrade the Bible into a common primer, and that the lessons of our faith are necessarily impressed on the pupil as he thumbs, and soils, and spells out, and dreams over, and too often loathes the sacred page. If, by a religious foundation for education it be meant that religion should, at the earliest dawn of reason and feeling be inculcated and practically exercised,† the proposition is true; and accordingly it is proposed that the infant school pupils even shall attend the instructions of their pastor. But if, by a religious foundation, it be meant that all secular knowledge must be based on scriptural, and must originate there, I deny the proposition as utterly erroneous and absurd. Revealed religion, as knowledge, sacred and important as it is, is but a branch of knowledge, like mathematics, or astronomy, or che-

* In a large seminary known to me, where the Bible is made a school-book, a box is filled with the leaves and other *debris* of ill-used Bibles.

† Always reserving its mere abstract doctrines till the pupil's intellect is advanced enough to understand them, an earlier attempt to introduce to those, by catechisms got by rote, being not only labour lost but mischief done, in so far as religion remains for ever in the mind a matter of memory and feeling, not of the understanding, desiderated by the Apostle.

mistry. In its doctrinal department, it is, like them, addressed to a more matured intellect than that which is exercised in the foundation of all education. It, moreover, concerns facts and events of date posterior to the institutions of nature, and even the existence of man. It presumed the previous existence of nature, and of man as a part of nature, and was conformed to both. It was never meant as an exposition of nature, or an interference with the proper mode of obtaining a knowledge of nature. That mode has not undergone, because it cannot, any change, namely, a direct application of the human intellect to creation as it exists. It is evident that if scripture was not intended to reveal nature which was already revealed, it must be not only erroneous, but injurious, to make use of scripture to control natural knowledge. The truths of each rest upon their own evidence, and, in order to their own full development, and even to their value, as throwing light upon each other, they must be separately prosecuted. It is to inculcate a grand error, and no error is harmless, to teach the young that the Bible is a book of natural knowledge, and to conceal from them that God has revealed himself in two great books, the Book of Nature and the Book of Scripture. Yet this ignorant course is followed by some well-meaning religious instructors, and in the exhibitions of some of their schools it is foolishly boasted, that it was beautiful to see the pupils owing all their knowledge to the Bible. It was not the design of the Author of that Bible that they should do so. He gave the knowledge that leadeth to salvation for that end, and for the confirmation of a pure morality, the faith and words of scripture. He had previously revealed himself in his works, and given to man faculties to know Him therein. He cannot, therefore, approve of the conversion of His Word to a purpose for which it was not intended. Evil must follow this error, however piously committed; and the limitation of education to the Bible alone, or one part of God's revelation, which is urged with zeal by many excellent, but ill-educated and short-sighted persons, will leave the pupil utterly unqualified for the affairs of life, and unfitted for the right use, as a practical guide in life, of the very Bible knowledge with which he has probably been tasked and disgusted.

If the facts of revealed religion, the doctrinal elements of faith, are not the foundation of natural knowledge, as little is the morality of revealed religion the *sole* foundation of mora-

lity. The morality of nature, I have already shewn, is the right use of the moral faculties and intellect, and, under the supremacy of these, the right use of all the faculties; a use which is pointed out by the very nature of these faculties, and enforced by the evils which follow the abuse of them; an abuse, nevertheless, which man is most prone to commit. The morality of scripture is founded on the preceptive declaration or command of God, and identical with the morality previously existing in the right course of the nature of things. Of this last Bishop Butler has truly called scripture morality, a republication, an enforcement. The Author of Christianity came "not to abolish the law, but to fulfil it,"—the moral law of nature, which Christianity presupposes. Sir James Mackintosh is right when he says, that morality was not founded by the Creator in religion, but religion in morality. It is too apt to be forgotten by religious persons, that morality as well as religion is of God. Of those whose prejudications or prepossessions will receive a shock from this proposition, from a long habit of blindly pious thinking, or rather feeling, without inquiring, I would humbly ask, what boots this question of priority or foundation between two revelations both from the same God? The substance of each is altogether independent of the order in which they were given. It is a superstitious veneration, not a rational respect, which exalts one revelation of God above the other, to the effect of obscuring or vilifying, much more dispensing with either. It is, moreover, a most unwise course for the attainment of the very object aimed at by those whose erroneous theology it is, namely, the supremacy of religion over that Nature which they vilify. Revealed religion itself rests on evidence addressed to man's reasoning faculties; and one of the most powerful and irresistible proofs of its truth is its *intrinsic* evidence, which means its perfect agreement with a pre-existing morality; an agreement as close, according to Dr Chalmers, as the seal and its impression. It is to throw away one of the pillars of its support to hold that there is no morality but what is revealed. The base of our belief, on the other hand, is immeasurably strengthened, as well as widened by discovering the *double* foundation on which rest our duty to God and our neighbour;* and I would strongly re-

* In my lectures to the working classes of Edinburgh above referred to, I had the satisfaction, as I am informed, of making a strong impression upon my hearers, by expounding this view. I shewed first the moral command

commend to our religious guides to ponder well this truth, and by availing themselves of it in their discourses, to try whether they may not recover that popularity, and with it that usefulness, of which their exclusion of the glorious volume of God's Works, and adherence to merely doctrinal abstractions, have so unfortunately deprived them.

The department, then, of the teacher of religion under a wiser system of education, is obvious, and it is the highest as well as the holiest behest of mortal man. When the secular teacher has, to the extent of his own attainments, read to his pupils from the Book of God's works, and demonstrated the present God in them all,—His power in their vastness,—His wisdom in their harmonies,—His goodness in their adaptation to the happiness of sentient beings,—He sends them to their respected pastor, who opens to them the Book of Life with its good tidings of great joy, its method of salvation, and its beautiful preceptive morality applicable to both worlds; and with the book of nature also open before him, makes clear the powerful light which the one sheds upon the other.

I have no answer to those who shall, however conscientiously, tell me, according to a set formula, that all this is "*to exclude religion from the education of the young*,"—to manifest an unconcern about its inculcation, or to leave it to chance. A little more candour, as well as logic, would serve to shew such reasoners, if so they can be called, that our difference from each other is in the *method*, not in the substance. They must otherwise shew that religion will not be taught, and effectually taught, by its ministers; who must therefore be still indulged in throwing over their proper duty upon the already overloaded schoolmaster. They must shew that to the doctrinal as well as the moral lessons of our faith, its ministers are not adequate; and that the only chance for religious instruction is to oblige the secular teacher to inculcate, in a school where all sects meet, the peculiar doctrines of his own sect; most unfairly, and therefore immorally, while the children of parents of other and conflicting persuasions, are pre-

written by the finger of God on the heart of man, and written there long before he vouchsafed the revelation of his Word. I pointed then to the text of holy writ where the very same precept was repeated; and so powerful was this appeal, that some of my hearers, as I have since heard, who previously had rejected the scriptures which had been forced upon their almost undivided attention, had returned to the perusal of them with an interest they never felt before.

sent. It is a gross breach of faith with the parents of any sect to convert a secular school into an indirectly working engine of proselytism. Let the sect that commits this fraud, especially if they be the dominant, whose power and privilege is so apt to blind them to the rights of conscience established by the Reformation, to the moral equality of all sects founded on the right of "private judgment," let that sect answer what would they say to the fraud being taken out of their hands and tried upon themselves, by a Rowite, Swedenborgian, or Unitarian schoolmaster. If they repel such a supposition with that indignation which their assumed title to dogmatise will raise in their bosoms, let them do justice to other sects, at least as sincere as they are, and renounce for themselves, as all are bound to do, all claim to mingle their religious views with the secular instruction of the common schools; and call upon their own ministers, as well as those of less temporarily favoured denominations, to take the young of their own flock into their own hands.

The duty, they will say, will not be done. Will it not! It is impossible more deeply to libel the ministers of religion! It would be done, for it is done by many excellent men now, and would by all, when a more enlightened, and a more truly religious generation shall hold it to be a minister's principal duty and special privilege, and when an adequate education shall enable him to fulfil his duty to *both* the Revelations of God. The duty of meeting the young for a few hours one or two days in the week, enough for the easy and delightful inculcation of religion as one branch of knowledge, will be a light task to a willing, enlightened, and pious pastor, and one which every one who is in earnest is now actually performing. When asked by the Committee whether the arrangement I had proposed for religious education ought to satisfy all sects? I answered that it *should*. When again interrogated, if it *would*? my answer was that it would not; it would not satisfy any sect whose object is proselytism as a means for the extension of ecclesiastical power. I was encouraged by the Committee to speak out then; I do the same now, as conscientiously, as fearlessly. My object is the course and progress of genuine religion. I have as good, perhaps a better, right to charge the prevalent most inefficient system of teaching it as arising from indifference or hostility to it, as the advocates of that fruitless system have to make the same charge against me. I have not even a shadow of

doubt, that the method I have proposed will sooner or later prevail; and I deem it a high privilege, humble individual as I am, to put my views and my prediction on the record of a published work, for the dispassionate consideration of the present, and, I say it without presumption, the confirmatory experience of another generation; when the "wretched differences," as they are well called by Dr Chalmers, which like noisome fogs intercept the pure rays of religious truth shining clear and calm in the region above them, shall have passed to the oblivion to which they are devoted, and to which they are hastening away.

CHAPTER VI.

CIVIL HISTORY, AS A STUDY FOR YOUTH.

History as an advanced study.—Just views of it.—A chronicle of the animal propensities.—Characteristics of antiquity.—Fall of empires when natural.—Details hurtful to youth.—Patriot heroism.—Passion for war.—Martial glory applauded and rewarded.—Internal polity of antiquity.—Asia and Egypt.—Monotony of propensities.—Tyrannies, caprices, and childishnesses.—“Free” states of antiquity, Greece and Rome.—No recognised principle of liberty.—Ingratitude to public benefactors.—Benevolence and justice foundations of free institutions.—Selfish ambition of public men in Athens and Rome.—Tribes that overthrew the Roman empire.—How history should be written.—How taught.—Abridgment.—Dark ages.—Since Reformation.—Should be a late study.

IN alluding to civil history as an object of notice in the advanced school mentioned in the last chapter, I proposed to resume the subject considered as the study of maturer years. There are some views of this branch of knowledge which may be new to the reader ; and, as these require a full exposition, and are important in a treatise upon the principles of education, I have deemed it advisable to treat them separately.

In nothing is more time lost than in the details of history, as taught to the young ; it is worse than lost ; the pursuit is rendered positively injurious to social improvement. The annals of man—for by far the greater portion of the recorded duration of his race, with exceptions calculated only to give more force to the rule,—are susceptible of a very summary description, and that is, a **CHRONICLE OF THE ANIMAL PROPENSITIES**. Gleams of morality have occasionally shone out, like meteors in the vast obscuration ; and, in very recent modern times, the light of the higher sentiments has begun to burn more steadily ; but it yet serves to do little more than render visible the chaos of selfishness which still engulfs mankind. The ancient world was enslaved by the propensities, paramount almost without mitigation. If the Greeks and Romans were justly so characterised, it cannot be said that the Egyptians and the different empires and kingdoms of Asia

were any better : pride, rapacity, and cruelty internally degraded and oppressed these tribes of men ; while, externally, their relations to each other exhibit centuries of vain-glory, jealousy, injustice, fraud, violence, cruelty, slaughter, and robbery—all manifestations of animalism in its most unrestrained form of criminal energy. War waged with atrocity, ended, if not in the extermination, in the bondage of the defeated : the successive empires, as they are called, only indicate to us which tribe were for the time the strongest animals, from the epoch when the Egyptian “ king of kings ” subjected nameless hordes of barbarians in regions without bounds, through ages of Assyrian domination over all Asia, Babylonian ascendancy over prostrate Assyria, Persian vengeance on gorged and gilded Babylon, Macedonian on Persia,—till, later still, the Greeks found a stronger animal power yet in the talons of the Roman eagle, and the accumulated flood of human selfishness and cruelty, which had swelled as it swept along from Sesos-tris to Trajan, found an ocean in the breadth and depth of Roman self-aggrandisement. But, by the Creator’s fiat, Justice and Mercy alone “ endure for ever.” Human power, founded on any lower feelings, is an audacious defiance of His laws, of which even the temporal punishment, however postponed, is sure. The instrument may be as worthless as the criminal. Babylonish brutality was as profound as Assyrian, Persian as Egyptian : enlightened morality rejects the office of weighing out a little more pride to the Ninevite, a little more sensuality to the Babylonian, a little less falsehood to the Persian,—they were all below the level where discrimination avails : none of them could complain of the same injustice and violence which each, when strong enough, had inflicted : propensities tugged with propensities, and the families of antiquity tore each other to pieces.

What, it may be asked, is gained, or rather how much time and morality are positively lost, in the education of youth, by minute details of such atrocities ? It is quite sufficient that the student should know that such things were, without reading volumes of circumstantial proofs of the fact. If he is to dwell upon military glory, would it not be better to present him with the devoted acts of the patriot than the ferocities of the aggressive warrior ? The heroes whom Homer has arrayed with all the splendours of his poetry, he has only exhibited as magnificent animals ; and Richard of England borrowed his distinction from the king of beasts. The act of the noble

Swiss who opened a path for his countrymen into the phalanx of the Austrian men-at-arms, by grasping in his embrace a number of their levelled lances, and fixing their points fast in his own bosom, is far more worthy to be remembered by the young student of history, than a hundred daring deeds of the aggressive robbers admired as the heroes of history. As hitherto written and taught, history has done much to occasion that prominence of the passion for arms, that delight in war, with its two-fold prize of glory and plunder, which has descended even to our own times; the animal propensities still impelling nineteen-twentieths of social concerns: hence war is popular, and martial feats yet receive the loudest acclaim, and lead to the highest honours and the richest rewards.

If the animal feelings uncontrolled impelled the tribes of antiquity in their external relations, it is not to be expected that we shall have to go higher for the springs of their internal polity, which is nevertheless considered the basis of political wisdom for the study of the young. Asia and Egypt are easily disposed of;—brute despotism, based on pride and all the inferior feelings in the rulers, and suffered by perverted veneration and abject fear in the governed. This is the monotony of the propensities; despots and slaves present no varieties; their dull station offers but one land-mark in the stream of human progress; for enslaved man does not advance. The character and actions of the tyrants were made up of the sensuality of the swine-sty, of whims and caprices of which children would now be ashamed, yet for which millions of human beings were sacrificed, and of cruelties in endless variety, to support a reign of terror, or gratify a wanton delight in destruction and blood. Bricks in double tale were exacted, and straw was withheld. Pyramids were raised, the enduring monuments of gigantic childishness and oppression;—lives were sacrificed to shew the tyrant's expertness in the use of the scimitar:—the decree went forth that, at the sound of the sackbut and psaltery, millions should change their religious faith; and the weeping Hebrew was commanded by his revelling oppressors to snatch his harp from the willow, and strike it to the song of Sion.

The young politician is directed to look to the "free states of antiquity," as the Greeks and Romans are called, for models for his principles, and their history is pressed upon his attention. But there is no genuine liberty without a moral foundation. During the period that these states were not

under the iron sceptre of a single despot, their freedom was no better than an animal struggle. On the one side, in the contest, were the rulers unceasingly grasping at vulgar power by vulgar means; while on the other were the people, profoundly ignorant of their moral claims to freedom, and only uniting to snap the chain, as the wild beast endeavours to do, because it galls him. Popular tyranny, in its turn, was exercised without either justice or mercy, and the whole weight of its ingratitude and oppression was sure to fall upon the heads of the public benefactors especially. Solon, Miltiades, Aristides, Themistocles, Socrates, Cimon, and Phocion, were some of the well-known victims. We do not find in the ancient states any thing resembling what we should call established principles of national liberty; the people scorned to be slaves, but longed to be tyrants; the struggle was for power, not for liberty; and power is the object of an inferior sentiment. Benevolence and justice are the only lasting foundations of free institutions; these desire equal rights, privileges, and enjoyments, for the whole race; they are inconsistent with a tendency in the governors to exclude, oppress, or engross, and in the governed to overleap the self-imposed bounds of the social relations; in a word, they render restraint unnecessary. There is no durability in any government where the rulers do more than guard the community from excesses which may arise from the propensities, or where the governed combine to exercise any thing else than mutual goodwill, fairness, and respect for each other's rights. These were limits unknown in communities impelled by the propensities, like Greece and Rome. A counter ambition, a love of power moved the great majority of even their patriots: their efforts were plots for their turn of ascendancy. The objects of Pisistratus in Athens, and the Gracchi in Rome, were not more founded on sound principles and disinterested feelings, than those of Catiline or Cæsar. In a long contest for animal ascendancy, physical strength prevailed, and the despotism of the Cæsars terminated the anarchies and the tyrannies of the “free” state of Rome.

As teachers of politics the Greeks are no better than as teachers of morals. There was no virtue, in the proper moral sense, in the Athenian people at large. Any thing resembling political worth in their leading men was neither appreciated nor endured. The people were merciless and unjust,

and of course restless, unsatisfied, and unhappy : this is a fact recorded by their own historians, and inferred by those of modern times : it is ever the retribution of the propensities ; —“ there is no rest for the wicked.” The repose, the contentment, the dignity, of the higher sentiments and intellect supreme, were unknown to them ; the animal prevailed and rendered them a selfish, conceited, jealous, fickle, and turbulent people. Tired of kings they established archons, and Draco exemplified the domination of the propensities in himself, at least, by his absurdly ferocious laws. Solon came after him, and gave the Athenians, not the best laws, for which he saw them utterly unfitted, but the best they were capable of receiving : in other words, he legislated for their inferior impulses, and legislated in vain ; his constitution of four orders of citizens was a political absurdity, which threw the whole power into the hands of the most numerous, the lowest, and the most ignorant. Anacharsis expressed his opinion to Solon that the wise deliberated, but the fools decided. In vain was the Areopagus re-established and a senate created in which measures originated ; final determination lying with the people, passion, in other words, propensities, the engine which the demagogue wields, carried every thing : continual factions agitated the people, and corruption pervaded all the offices and departments of the state ; the selfish schemes or *jobs* of individuals, often as foolish as they were profligate, took the place of rational and honest legislation, and the best citizens were sacrificed who ventured to oppose them. Such was the ladder by which Pisistratus climbed to sovereign power. Under his sons the people might have been more peaceful, but Harmodius and Aristogiton, at the expense of their own lives, restored what they deemed the liberty, but truly the popular turbulence, of Athens. They murdered Hipparchus ; and Hippias, justly banished for his tyranny, gratified his revenge by bringing upon his country the propensities of a million of Persians. The war of Pericles was a contest of pride, cruelty, treachery, and bad faith, and ended, as all warlike enterprises no better based must end, in defeat, disgrace, and humiliation. Both Athens and Sparta were reduced to abject weakness at Mantinea, where the meteor-star of Epaminondas was quenched in victory, and the glory of Thebes blazed and vanished. The spirit of patriotism, selfish as it was, was gone among the Greeks ; the refinements of

luxury were the national pursuit in Attica; poets, musicians, painters, and sculptors, were all in all; and Greece fell an easy prey to Macedon, and ultimately to Rome.

In Roman history there is as little valuable political wisdom to be learned as in Grecian. In the Commonwealth, some criminal outrage brought each successive government to a close. Such finished the kings and established the Consulate. Under it, the patricians, selfish, exclusive, and oppressive, reduced the other classes to great distress. The Tribunes arose, and the people extorted a much greater share of power than would have satisfied them, had the exclusive class made more timely concessions,—a lesson often given but never taken in human affairs. The people tasted power, and the government became purely democratic. Justice and mercy in such struggles are out of the question; the dominant propensities impelled the whole course of events; the brutal injustice of one of the Decemvirs brought the short experiment of that power to a close, and restored the Consulate. The tumultuary sedition of the Gracchi, of course fatal to themselves, was followed by a series of civil disorders, which terminated only with the Republic. Corruption already existed to a great extent, for Jugurtha twice determined an exculpatory vote of the Senate in his own favour, by bribery. It was not to be wondered at that Sylla and Marius paid no respect to the rights of those who had no respect for themselves; they were rivals for the selfish object of uncontrolled power, and each, in his turn, massacred the Romans without mercy. The high game they played inflamed the profligate ambition of others. Cethegus and Catiline were the apt pupils of Marius in bloodshed. Pompey and Crassus rushed on the stage, bent upon being Syllas, and equally regardless with him of the means; but Cæsar's schemes were more deeply and ably selfish than those of any of the rest; his triumvirate with Pompey and Crassus was a master-stroke of preparative policy: the death of Crassus dissolved the interested connexion, for Cæsar and Pompey were too evidently to each other pursuing the same selfish object, to preserve the semblance even of union. The second triumvirate of Antony, Octavius, and Lepidus, after Cæsar's death, was perhaps the most cold-blooded ruthless tyranny which ever disgraced human nature; in the frightful proscription which followed, in which 300 senators and 3000 knights were put to death, the three heartless monsters by concert agreed

to sacrifice each some of his best friends to the vengeance of his associates. Antony consented to the murder of his uncle Lucius, Lepidus gave up his brother Paulus, and Octavius paid the debt with the lives of Toronius, his guardian, and Cicero, his friend. The triumvirate, like other copartneries founded on selfishness, broke up whenever circumstances gave the basest of the associates the chance of reigning alone. Although Octavius owed Philippi to Antony, he effected his ruin at Actium. Cleopatra's share of the moral sentiments shone forth in her desertion of her lover with her galleys in the heat of the action, and her affectionate offer to abandon him to the mercy of the conqueror. This baseness was even too much for Octavius; or, more probably, he saw that he did not require its aid, as both lovers were in his power, and he intended to have delighted the populace of Rome, by an exhibition of them, chained to his triumphal chariot. They preferred self-destruction. Lepidus disappeared in his own insignificance, and Octavius returned to Rome sole master of the Roman empire.

It is unnecessary to detain the reader with the Roman Empire: the character of the people became more and more corrupted and debased. The proclivity, which Sallust dates from the fate of Carthage,* proceeded in the accelerating ratio of a falling body. Every one knows the merits of the different emperors, and is well aware that, according as the prince was a man or a brute, the Roman people revived or suffered: unfortunately the latter character belonged to a great majority of the emperors.

Little is to be gained by studying the history of the barbarism which overthrew and overspread the Roman empire, in the varieties of Huns, Visigoths, Ostrogoths, Lombards, Franks, &c. It would be difficult to find one institution in the dark ages founded in mercy, or any feeling higher than a rude and despotic justice, or artificial honour, the offspring of chivalry. Christianity, with its humanizing powers, was for many centuries intercepted, and the most debasing system of fraud substituted in its place, which ever cheated mankind. A dense and noxious fog was interposed between the nations of Europe, and the vivifying rays of Christian morality.

Before history can be properly taught, it must be properly

* “ Ante Carthaginem deletam—metus hostilis in bonis artibus civitatem retinebat. Sed ubi illa formido mentibus decessit, lascivia atque superbia invasere.”

written. It must be written under the direction of an enlightened philosophy of mind and human nature, and the sound ethics of the supremacy of the moral sentiments and intellect. It ought to be viewed as a record of the manifestations of the faculties of man, and—the distinction of the animal from the moral faculties, the truth that creation is arranged on the principle of favouring virtue, being kept in view—its events should be classed according to their relation to the higher or lower feelings of humanity; exalting the former as worthy of approval and imitation; and reprobating the latter according to their place in the scale of vice or crime, to which, in abuse, they essentially belong. The historian thus guided would not worship the false splendour of the Greeks and Romans,—a worship too unequivocally indicative of a sympathy in ourselves with the lower feelings, out of which that false splendour arose;—but tracing through all their ramifications and tortuosities, to their ultimate inevitable retribution, acts fundamentally immoral or criminal, would sternly refuse to them the slightest shelter from universal execration, in the most dazzling feats of heroism, the most magnificent dispensation of plunder, the finest taste, or most gorgeous magnificence. The same guiding principles would impart to history a philosophical character, which would give it the highest practical value, and instead of an unedifying monotony of vice and crime, would render it a continued illustration of principle, and an instructive guide to national practice.

However history may yet be written, it surely need not be taught to the young through the medium of the animal propensities. Ancient history would require great and judicious abridgment, and a new code of instruction, for its conveyance. A knowledge of the past existence of the various tribes of men, with the chronology of their rise and fall as nations, is of course indispensable. A very summary sketch of their crimes, avoiding their interminable details, would be sufficient to illustrate the dominion of the lower feelings which brought on their fall. To minds exalted by moral training, details of barbarism and blood will be intolerably tedious and disgusting; false glare being at an end, volumes filled with re-enactments of the same animal manifestations will no longer be endured. After exhausting Asiatic and Egyptian selfishness, sensualities, cruelties, brutalities, and absurdities, a repetition of the very same abominations *mutato*

nomine, in Grecian annals, and yet again, when done with these, in Roman, would be a most irksome task, and a miserable waste of time. In a judicious abridgment nothing really valuable, even as matter of warning, need be lost; nothing which marks the development of the faculties, and the progress of human improvement, with the motives of action and the events in their connection as effects from causes; while all the varieties of injustice, individual and national, should receive their right names, and fraud, treachery, aggression, robbery and murder, which we justly reprobate when perpetrated in private life, be given over to tenfold execration when committed on a large scale; when millions are slaughtered by an Alexander, a Cæsar, or a Napoleon, when kingdoms are plundered and nations enslaved. The race would be retrograding instead of advancing, if there were not much to avoid in the actings of men who lived when the world was greatly younger and less experienced than it is now: for “the wisdom of our ancestors”—an entity generally of doubtful reality at any time—becomes a perfect solecism when it draws back to the eras of positive barbarism. In the progress of civilization useful details will be amplified. The dark ages, with the exception of those singular manifestations of excited propensities and insane veneration, the Crusades, which have done good as warning beacons—scarcely possess any interest founded in utility. But from the period of the revival of learning and science, the working of the faculties affords a great and progressive increase of lessons, and from the Reformation downwards, the history of England is replete with instruction. Even of that history since the Reformation an enlightened morality would reform the inculcation, and allot more discriminately, than is almost ever done, their proper places, according to a sound philosophy, to the characters, acts, customs, and institutions of our predecessors. Thus would the character of history be elevated, and its usefulness increased. When it had less of war, it would have more of society’s natural state, peace, and would become less a chronicle exclusively of kings and governments, and more a true picture of the successive generations of the human race; a valuable record of experience, holding the relation to the philosophy of man of a gradual induction of facts, capable of being systematised into a code of practical principles, with a beneficial application to every department of human affairs.

It remains only, on this important head, to observe, that history, taught as now recommended, should be one of the latest subjects of study; when imparted as a mere chronicle or succession of facts it matters little whether it tasks the young or the advanced; but addressed to the reflecting powers of the student, it ought to be delayed till these are developed; addressed as it is to the memory alone it is forgotten, and even when remembered, is scarcely, by the educated themselves, applied to any practical use whatever.

CHAPTER VII.

ON POPULAR EDUCATION AS THE DUTY OF THE NATION—

PLAN PROPOSED.

Burdens from popular ignorance—Education ought to be free—Working classes cannot obtain it—Always has been at public expense—School fees—Voluntary schools precarious—Working class indifferent—Gratis experiment—Claims of working class—They pay bulk of taxes—Nation must educate them—Commissioners—Minister—Code—The WHAT of education—Course of books—Practical arrangements—Proposed building and airing ground—School and scientific apparatus—Normal schools for training teachers—First and second grants—Control and superintendence—No lack of teachers—Legitimate compulsion on parents—Something immediately to be done—Extract from the Edinburgh Review.

POPULAR ignorance is an enormous national evil. The ignorance, almost total, of seven-eighths of the British people, to say nothing of the reproach with which it covers us, is full of danger to our social system, and even affects deeply our daily well-being. A great proportion of our burdens must be placed to its account; it peoples our prisons and our hospitals, desolates our land with pauperism, and taxes us for the costly machinery of police establishments and criminal judicature; while it largely deducts from the happiness of every feeling man, to witness and live surrounded by the nameless and numberless sufferings which it entails upon an immense portion of our countrymen. From these sufferings *they* have a claim on that system called the nation, for deliverance. The associating principle of a nation is protection to ALL from those evils which are too strong for individual exertion. It bestirs itself when pestilence stalks abroad, and the unseen arrow wounds by noon-day; this is urgent, and *fear* performs its office. It rises with all the excitation of the *belligerent faculties* to make war, and pours forth its treasures like a torrent.* Pride and rage are uncalculating paymasters. But

* The combinations which led to the victory of Waterloo, in other words, the expenses to Britain of the memorable "Hundred days," was forty millions of pounds Sterling!

the war against ignorance is made to wait ; it rouses not pride, nor flatters vanity ; the spread of *that* pestilence excites no panic. Benevolence and justice, the moving forces to that contest, are unimpassioned, tranquil, and slow ; and although we never admit that a treaty with popular ignorance is even to be thought of, we are content to live on in so lengthened a truce with the enemy, as to amount to the same thing. Accustomed most erroneously to consider education as a *want*, for the supply of which all are willing to pay, there are perhaps none of our old habits of thinking, now undergoing examination, which will receive a more violent concussion than this, when the thesis is boldly and unqualifiedly propounded, as it now humbly is, THAT THE EDUCATION OF THE CHILDREN OF THE MANUAL-LABOUR CLASS OUGHT TO BE FREE,—free as the air they breathe,—milk without money and without price. If this novel proposition be deliberately weighed, it will be found that to deny it is to exclude popular education altogether from being a part of the social system. The argument for throwing open liberally the doors of our schools to the children of the manual-labour class is twofold,—1st, That class cannot command any thing deserving the name of education for their children ; and, 2d, They have an undoubted claim for it on the Nation.

1st, It is notorious, that the labour, the over-labour, of the working man is barely sufficient, and too often insufficient, to provide food, clothing, lodging, and fuel, for his family. This is true when he is industrious, conscientious, and temperate ; but the state of his family is greatly worse if he be addicted to drinking, or any other expensive selfish indulgence. We must take the fact as it stands, that *this* last mentioned source of impoverishment actually exists, and operates to a very great extent ; so that if the children of the industrious and temperate labourer are not educated, there can be no hope at all for those of the reckless and the sensual. The object is rendered still more unattainable when we reflect what it is that is to be attained ; what the education is which, from two years of age to fourteen, is requisite to elevate the people, physically, morally, and intellectually, from their present threefold degradation. A humble attempt has been made to describe it in the 4th and 5th Chapters of this treatise ; and I would ask any competent person who has read these chapters, and who agrees with me in thinking that the educa-

tion there described is the education wanted for the people, to judge whether by any efforts of their own, individual or combined, the manual-labour class can command *that* education for their children, over and above the maintenance of themselves and their families? They are quite as adequate to the expenses of a war. The very *materiel* of efficient education is far beyond their reach; the ground, the buildings, the apparatus, the implements; and as much so is the previous most necessary education of teachers, themselves an army in number.* An *a priori* statement of this array of difficulties might suffice, but the fact is, that the idea of the manual-labour class educating their children, beyond a slight aid to that object, has never been, because it cannot be, entertained. The boasted parochial schools of Scotland are built and endowed by the public; the teacher's house, garden, and salary, are found him by the same public; while the school fees payable by the people for their children are inadequate even to keep up the establishment, and are looked to as a mere aid to the teacher's after all too scanty means. In the towns, all the experiments of Lancasterian and Infant schools are made mainly at the public expense; they were else quite beyond the reach of the class for whose benefit they are established. It matters not that they are erected and endowed by partial voluntary contributions, and not by general assessment; my present purpose is to shew that they were not, because they could not be, procured by the working classes themselves. But such establishments are of most limited extent, and far short of a title to be called public institutions; and moreover, even in them, the weekly pittance demanded from the parents for their children's attendance, in aid of the subscribed funds, is partially and irregularly paid, and operates to multitudes, and those most needing education, as a positive exclusion. We are not called upon to account for this,—although it is easily accounted for in pinching want and profligate habits, which often leave not the pence required, or devote them to the gin-shop,—it is enough that it is known and felt to be true. The weekly fee of two-pence has thinned the ranks of the Edinburgh model Infant school, till its directors look upon it more as a sort of *staff* to

* The number of registered teachers of both sexes under the national system of Prussia, is 27,000 and upwards. In France there will be 10,000 more; for there are 37,000 communes.

preserve the invaluable system, than a full establishment. The institution was calculated for 250 or 300 infants; but for three years and a half, in spite of the undiminished zeal and activity of an excellent teacher, in spite of the exertions of the directors, and not less of the directresses, to increase the numbers, and in spite of many expedients, to tempt and almost coax the people to enter their children, 100 have been the full average attendance!*

But there is another circumstance which must tell with tenfold force in the present argument, namely, that hundreds are of a class *above* the grade for whom the institution was chiefly intended; the appearance and clothing of the children, their finery even, on exhibition-days, and the general character and aspect of the parents themselves, all bespeak the more respectable class of work-people; while to those who need it most the school is shut, by the charge of twopence a-week for one child, and a penny for every other child of the same family.

But again, the parish schools of Scotland have endured for two centuries just because they do *not* depend on voluntary support. For the permanence of the establishments now supported by voluntary contribution, their best friends are full of fears. It is well known that, over the whole country, they are occasionally dropping, like lights extinguished in the deep obscure, "like stars from the firmament cast."† A solitary Lancasterian school, of about 600 pupils, is supported in Edinburgh; while an almost periodical statement is reported by its directors that it is running in debt, and must soon shut its doors unless more liberally treated. The Infant school, too, has been a *model* to only two additional establishments; and has not only made little progress in clear-

* The numbers alone have fallen off, the *system* continues vigorous.

† In No. 117 of the Edinburgh Review, page 8, is the following passage: "In Henly-on-Thames, there has been a tolerable British school. The Committee on the spot, however, were seized with the notion that they should like to have an Infant School. The British School was accordingly allowed to drop, but no infant school succeeded. So precarious is the tenure of *unendowed* schools. We may mention also, in proof of their liability to accident, a state of things by no means uncommon in the midland counties, in which sons of respectable farmers have grown up to men's estate without even the elements of education. That they were accustomed to receive in Dames' schools; but during the time when prices were high, and the farmers prosperous, they sent their children to boarding-schools and academies. Bad times returned, and the children were recalled; but the Dames' school had disappeared."

ing an original large debt, but is just able to subsist from year to year ; how much longer we dare not say. Mr Wood's name is itself sufficient to maintain a numerous and vigorous school, though that establishment also receives and requires voluntary public aid. In short, the whole system of voluntarily supported education is precarious, and limited far short of the exigencies of the working classes. Besides, it is yet another load unfairly laid upon benevolence by selfishness, which is content to reap the benefit of what others pay for. In Edinburgh, we are, and have been for some time, at what is called a "stand still," and it is presumed that we are a pretty fair type of other places. An hundred other charities burden and exhaust the benevolent, who, as was formerly observed, are to the *non-contributing* public of these places as one to one hundred ! Of the rest, multitudes never *give* on any account whatever ; "it is not in their way ;" some do make a rare exception of a particularly popular and *showy* occasion ; steady, noiseless, stated philanthropic expenditure is rare, nor is even *that* unvarying. This is well known to the anxious directors of some charities which have ceased to be novel ; other charities, bad times, general suffering, year after year thin their subscription lists ; the institutions struggle on for some time longer by various expedients, contracting their usefulness, and heavily taxing their conductors over and above their labour ; at last they die, and a subscription to bury them and wind up their affairs is attempted, and fails ! But pay for it who may, the education of the working classes never has been and never will, for it cannot, be paid by themselves. Besides inability, there is another obstacle to any thing like effort by that class to obtain education for their children, and that is, their utter indifference to it, arising from ignorance of its advantages. The very ignorance which we deplore is a mountainous barrier in the way of its own removal. The road must be levelled and smoothed, and almost strewn with flowers, to tempt the prevailing apathy to it. It is proverbial, but erroneous, that a thing must be paid for *before* it is valued, and many will tell us that the working class will not care to send their children to our *gratis* schools. Now that has not yet been tried ; but it has, on trial, been found to be most certainly true that the maxim reversed holds good, viz. that a thing must be *valued* before it is paid for ; and hence the empty halls of the pence-exacting schools. It seems an experiment well worth the while of the Government, who

must ultimately have to deal with the great question, to guarantee, for a year or two, the loss to two or three infant schools that shall arrange to open their doors gratis. From many indications, and from inquiries made by them among the poorer classes, Mr Dun and Mr Milne, the teachers of the Edinburgh Lancasterian and model Infant schools, have informed the author, that they entertain no doubt that their schools would be quite full in a few days on that footing.* This might be expected by attention to the most obvious human motives. The parent must be depraved indeed, or insane, who should prefer being annoyed with wretchedly cared for children at home, or seeing them playing in the kennels of the streets, in filth and wickedness, to placing them in the safety, comfort, and, to them, luxury of an Infant school. If they could be tempted only to bring them there, the children themselves would most certainly come back again; would the parents—could they, hinder them? Let us once have the children, and we are sure of their return; they will make no demand on their parents on Monday morning for the non-existing twopence, which has gone for whisky on Saturday night or Sunday; the poor child is probably sent or driven out of doors at any rate; he will infallibly find his way to the Infant school; and when once there, he may in most cases be counted upon, not only for the whole period of that first school, but for transference to the more advanced school of our fifth chapter, also opened to him gratis; and there also he will make out the total term.

2dly, The manual-labour class have a claim on the nation for the means of educating their children. If education cannot be adapted for the people but at an expense which would overwhelm any means short of national, it must be provided by the nation. But this is but another form for the expression that it must be provided by the people themselves; not

* Both these teachers declare that their school-fees are irregularly paid. In the Lancasterian scarcely one-half are paid when due, and a great proportion is never recovered. In the Infant school it is better, though there likewise irregular. Mr Dun knows when a pupil will cease to come back; it is after running some weeks in arrear. He has often made the experiment of seeing the parents, and on wiping off the score, has found the pupil come back again. Mr Dun and Mr Milne state, that the opinion in favour of gratis teaching is from experience general among the teachers themselves. The boys in the Lancasterian School are about 300,—they used to be 500. If the doors were opened gratis, a larger number than 500 would attend with alacrity. There are about 300 girls.

in a partial and inefficient way, but by the equable means of a general contribution passing through the coffers of the state. The waters would but partially irrigate the soil if they were not first carried by evaporation high into the atmosphere, and scattered in genial and spreading showers over the whole face of the land.

From some few direct taxes the manual-labour class is exempted ; but that class being seven-eighths of the population, must bear an immense proportion of the indirect taxation. They are, after all, the grand consumers, and nearly every thing they consume is in some way or other taxed. What have they in return for this? They have protection. Of what? they have no property to protect, and their manual-skill or capacity of labour needs no protection ; their persons require little, already protected as they are by their poverty ; the protection of the capital that pays their labour is a far-fetched value to them for *their* contribution to the public burdens. They are entitled to some more palpable and direct return, and what can that be more natural, more blessed, than education for their children,

“ Dropping like the gentle rain from heaven
Upon the place beneath,”

and vivifying and fructifying all it falls upon. It is an error to call this *gratis* education ; the working classes pay for it not only in their extensive contribution to the indirect taxation, but in sustaining by their labour the entire physical fabric of the community. For this they bestow one-half, and often more, of the twenty-four hours, three-fourths of their waking time ; and that for a remuneration which their numbers render limited and inadequate. If that remuneration be barely sufficient to provide necessities for their families, can we yet reduce it farther by proposing that, over and above their labour and burden of taxes, they shall provide education, such as it ought to be, for their children? No! education denied to seven-eighths of a people, should rouse a nation's energies. That it will be costly there is no concealing, but it must be attained at any cost. We must go to war with ignorance, and wage it uncompromisingly till it is conquered. No half measure will succeed ; the effort must be powerful, simultaneous, and worthy of a great people. It must have all the “ agitation” of a mighty event ; “ the people must take the matter into their own hands ;” this meaning, not that the

people are expected to make unconnected and unsystematic efforts to educate themselves, but that they are to urge the great measure on the Government, as one which they have at heart, and for which they are willing to pay, provided all are made to pay in the fair proportion of an equable tax.* But to the Government they leave the mode of applying the ways and means so provided; they will thence best secure that uniformity of plan which will enlighten all the land, and bring it within the circle of one vast united family; in most beneficial contrast to the phases it now exhibits, general ignorance diversified with a little knowledge in the garb of a harlequin, with no two of its patches alike.

As a commencement to the glorious measure of national education, which is destined to illustrate the legislature that carries it through, its merits should be discussed fully and freely in both Houses of Parliament, and resolutions voted in its favour. Petitions will not be wanting, when the subject is "agitated" by the legislature, the press, and the associations, all combining to enlighten the public upon it, and render it popular. When the legislature has, by resolutions, recognised the principles, first, THAT THE EDUCATION OF THE PEOPLE, FROM TWO YEARS OF AGE TO FOURTEEN, OUGHT TO BE FURNISHED AT THE NATIONAL EXPENSE; and, secondly, THAT THE NATIONAL SYSTEM SHOULD BE DIRECTED BY THE GOVERNMENT, the way will be paved for the first act of Parliament which will empower his Majesty to name Commissioners, under the superintendence of his Secretary of State for the Home Department,† to constitute a Board of Public Education, whose duty, under the responsibility of a minute report to Parliament, it shall be, *First*, after the most extensive inquiries into existing improvements, not merely in this country, where there is yet

* A great association has just been formed in London for that purpose, to be joined by affiliations in all the great towns. (Manchester was the first, and Kirkaldy the second, to form provincial associations.

† Prussia and France have each a Minister of Public Instruction, and the magnitude of the national object would warrant a similar appointment in this country. In this proposition I am anticipated by the *Edinburgh Review*, No. 117, p. 30,—“In England, where almost every thing is to do, and a great deal to be undone, we doubt whether any thing can be effected of permanent utility, without a Minister of Public Instruction. The duties of the Home Office are already too heavy. The only way to secure unity, promptitude, energy, and we may add impartiality, in any organized system of national education, is to lodge the undivided responsibility in the hands of a public officer, and to limit his duties to that great object.”

but little to boast of, but in countries which have made, and are making, popular education a grand national object, such as Prussia and France, and guided by sound philosophical principle, to prepare a system of primary education—a Code of Instructions, or directory for the teacher's guidance, adapted to *all* classes of the community, and with a special eye to the elementary education of the manual-labour class, physical, moral, and intellectual. The vital importance of such a code needs no illustration. On the table of every school in the country, it would be the teacher's rule, guide, warrant, and limit, and secure to the pupil education on an enlightened plan, and that uniform from one end of the empire to the other. This is of immense moment. There is a vague talk on the subject of popular education, even among its zealous friends, which appears never to get beyond the machinery, the multiplication of schools, and the methods of teaching; but few seem to think it at all necessary to settle the point, *WHAT* is to be taught. In *this*, we of this country have the course clear for us immeasurably to shoot ahead of both Prussia and France. It would occupy too much space to detail here the *WHAT* of education in those countries on their new popular system. Those who have read their reports must have been struck with the preponderating importance allotted to the machinery,—to the minister of public instruction, the boards, the normal schools, the primary schools, the control and visitation, the uniformity, borrowed from the very war-office and the barracks. This is all very right, so far as it goes; but the education conveyed by all these appliances appears yet to rise very little above the old routine. We miss, in the very front of the system, a provision for Infant Education, and for the chief object of all education, to which every thing else ought to be subservient, early practical moral training. We find no provision made for imparting to the pupil a knowledge of himself, and of Creation as related to him. Languages, geography, mathematics, history, music, drawing, penmanship, are all excellent branches, but they are too apt to be thought the whole of school objects. The desiderated British Code of the *substance* of education may be made to exceed any thing yet known; and, borrowed, as it would be, by the very countries from which we have copied the machinery, will overpay the boon. Besides a Code of Instructions, the Board will adopt a course or series of School Books, which shall embrace

the most perfect and complete system of elementary education which talent can furnish.*

Secondly, The next duty of the Board will, of course, be the framing of a practical scheme of popular education for the country at large,—namely, the localizing of schools; the kind of school for each locality, best adapted to confer on the place as much of the improved educational system as possible; and, as the first step after the general plan is fixed, the best mode of training the numerous teachers who will be required for so immense an undertaking.

1. The localities pointed out in the familiar parochial divisions of the country seem quite unexceptionable. A school on the improved plan in every parish would realise the noble scheme to the utmost practical or wished-for extent. It is quite unnecessary to enter here into minute details; when principle is established, practice comes naturally to the hand. By returns obtained, through Lords-Lieutenant, from local authorities, the educational wants of the most remote parish may be familiarly known to the Board; the numbers of children; the distances from a central site for the school; and all other statistical information bearing on the great object. In large towns, the number of schools adequate to the population will be regulated by a division into districts. This, besides many other obvious advantages, will incite to attendance, especially in the Infant school, by vicinity to the pupil's home.

2. The **WHAT** to be taught, as it has been above called,

* The above hint has not been given in vain. The enterprize has actually been commenced by those able journalists the Messrs Chambers of Edinburgh; and five numbers of an Educational Course, from the cradle to fourteen years of age, are already published. From the talents and the virtues of these gentlemen,—from their extensive knowledge, and command of knowledge, and from their gigantic mechanical means, of stereotype and steam-press, their connections and means of circulation, this noble work will be nobly performed. Already the public have hailed the undertaking by their approbation of its first fruits. The volumes on Infant Education and on English Literature, have had each a sale of several thousand copies; while those on British History, Introduction to Science, and Chemistry (the last by Dr Reid), are, for the time, running an equally prosperous course. The series of books for the Irish Government Schools, chiefly, it is believed, arranged by Dr Macarthur, under the superintendence of the enlightened Archbishop of Dublin, Dr Whately, and the Rev. Mr Carlisle, have likewise great merit, and are an immense advance on any thing that preceded them. There is no reason why these schools should not adopt any numbers of the Chambers' course which they yet need, the Introduction to History, and to Science, for example, and the Elements of Chemistry.

will guide even the architect. The size of his building being regulated by the number of pupils in the parish, or town district, the structure, for such a plan of education, let us suppose, as is humbly proposed in this treatise, is obvious,—an oblong building, with enclosed ground on both sides of it. On the ground-floor there will be a hall for the Infant School, and over it a hall for the advanced school, taught either entire, or in two divisions which will require another hall over the second proposed; but all under one roof, which every builder knows is a great saving. A most important moral advantage will result from the infant and advanced school being in one building, namely, a feeling that they are parts of the same system; the child of six ascends to the hall above, as a matter as much of course as his growing older; and that without an interval of a year or two between the infant and more advanced school, justly complained of by teachers as too common, during which much that has been acquired is lost. The upper hall or halls will enter from the other side, without interference with the infant school, and the airing-ground will be larger or deeper, to give room, not only for gymnastic exercises, but for simple workshops, gardening, and other manual employments.*

In the infant school hall will be all the apparatus of that system, already well known and ready to be furnished. In the advanced school will be established, in proper cabinets and repositories, all the means of illustration, scientific and other, which are wanted for the series of lessons there to be taught. There is now great simplification, and of course economy, in chemical apparatus for the elementary experiments; while in mechanical there is a capability of much abridgment of material, and of substitution for the more costly instruments. For example, all the elementary experiments in pneumatics, formerly performed with the large air-pump, which costs above L.30, can be performed with Mr Chalmers's ingenious invention, which can be had for L.3. In what I have called the Code for the schools, the apparatus will be all described and valued; and the great demand, with competition, would facilitate the supply.†

* It is assumed that, both in the infant and advanced schools, boys and girls are educated in the same hall, only sitting apart. They never can be more improvingly or safely together.

† Dr Reid has provided a complete chemical apparatus in the most portable bulk, which can be furnished for L.2, 5s.

3. The Board should proceed forthwith to mature a mode of fitting the future teachers for their important office. It is perhaps one of the most beneficial results of a great national plan, that the superintended uniformity will secure qualified teachers, without whom the whole system would be a mockery, worse even than the present. The schools for teachers are called Normal Schools in Prussia, and are also known in Switzerland. Young men are assembled in considerable numbers, and instructed and trained in the branches to be taught, and the art of teaching, and a provision is made for their travelling expenses and moderate maintenance, when attending these preparative seminaries. The certainty of employment as teachers secures even a competition for admission, so that selection becomes necessary. It is humbly suggested that as many of these schools for teachers should be established, as shall be deemed by the Commissioners adequate to train the required number of teachers, and be situated in different convenient localities. Well qualified instructors of these schools could even now be procured, and still more when there shall exist a Code for their standard, and a course of books for their guidance. In order the better to secure uniformity, the commencement should be made with one perfectly organized Normal School, which should be attended by able men intended for teachers of other Normal Schools. Having stated fully my ideas on the formation of a model Normal School in a short pamphlet, I have thought it best to print it entire.*

The teacher of the more advanced school will no doubt be the better fitted for his office, the more extended his attainments; that is, he will not teach the elements of chemistry, mechanical philosophy, or astronomy, worse, that he has himself advanced much farther in these sciences: and from what I have witnessed in the teachers of improved schools, both Lancasterian and Infant, there may be expected, if opportunity be enjoyed, energetic and persevering self-improvement. Of course a diploma from any of the Normal Schools will be taken as credentials of qualification; and it ought to be rigidly enacted by the legislature, that no one not possessed of that evidence of his having completed the prescribed time in the preparative school, should be appointed teacher of any of the national seminaries. There cannot of course be exercised any control over the education of teachers general-

* Appendix, No. V.

ly, but the public would soon come to prefer those trained at the Normal Schools.

As it will require at least two years to educate the teachers, called Seminants by the Prussians, the finance of the measure will be regulated accordingly. The first grant will constitute the Commissioners, the Board sitting in London.* They should be enabled to devote their time exclusively to maturing the measure, over and above the preparation of the Educational Code. The same grant will establish the first Normal School, and provide for the total or partial maintenance of the Seminants during their attendance at that seminary; while the second, and of course the largest, grant, will be called for when it is necessary to build and endow the schools. It has already been said that that grant must be large: it must be told in millions and raised by loan, like the ways and means of a warlike outfit, or the compensation of the West India proprietors. This will stagger the public who are unprepared to connect the benefit with the cost, and the grants will be sorely grudged; but the country, when more enlightened, will come to see and acknowledge that the treasure of Britain never was, and never can be, more beneficially expended. After the first erection of a school in each parish, the annual current expense will be, although absolutely costly, comparatively light: but it is a burden which the nation will bear the more willingly, the more enlightened they become, the more they are divested of that indifference, if not indisposition, to popular education, of which ignorance of its real nature and value is the cause. The current expenses should be provided for by a parish rate.

The Board will exercise the most rigid surveillance over the Normal schools, and subsequent parish schools. The parish teacher ought to be liberally paid, quite as liberally as the parish minister, while his attainments will secure to him an elevation in society, far beyond what the "schoolmaster" has yet enjoyed. But to keep up zeal, and prevent the sedative effect of endowment, all the national school teachers should be appointed triennially; when *reappointment* will depend upon previous conduct. The Board ought to have the sole ap-

* The situation of Ireland is peculiar; it would require consideration how far what is already well done in that country should be modified into uniformity with any different system that may be adopted for this Island, especially in machinery. There is less doubt about the substance of the education; this should, and may be, uniform every where.

pointment of teachers, and the power of dismissal for sufficient reason. Their diploma of qualification will be granted on examination, by Examiners appointed, not by the Board but by the Government. Returns at stated periods should be made to the Board, by the teachers, of the condition and progress of their schools; and these should be countersigned by the Justices of the Peace and Clergy in the parish, who should have power, and be enjoined to visit, the school at all times, and examine it once or twice a-year. Occasional inspections by Inspectors appointed by the Board, going in circuit, so that the whole schools may be inspected in the course of a certain number of years, and their state published, would furnish a motive to teachers, justices, and ministers, alike to do their duty.

It is not likely that there will be any lack of applicants for admission into the Normal schools, and these previously possessed, for this should be conditioned, of all the instrumentary attainments of ordinary education, such as reading, writing, arithmetic, geography, mathematics, &c. The want of channels of usefulness and subsistence for well educated young men, is severely felt all over the country. Not only will a more respectable reward for their qualifications offer an inducement, which is at present unheard of, to follow the liberal profession of instructors, but the avocation itself will, in its excitement to the faculties, so far exceed all the power which belongs to the present dull system, as to engage a much higher order of minds than those that are forced into employment for mere bread. This has been most forcibly exemplified in the Wilderspin infant schools.*

It has been already observed that there will be no want of pupils to fill the ranks of such schools as the national schools ought to be. The parents, it has been said, will scarcely hinder the resort of their children to these places of safety and improvement, unless worked upon by some counteracting influence. Besides the disrepute, which will become greater as the system extends, of withholding education from their children, from mere indolence or perversity, the community, who pay for the advantages which are thus rejected, will come to apply a more intelligible stimulus to these selfish recusants, in form of refusal of work or domestic service to themselves, and the assurance that they will be refused to their children, not only as an expression of reproach, but because the educated

* See Appendix, No. I.

young workmen will certainly be more skilful and more trustworthy. Besides this, municipal powers, privileges, and advantages, should all be made to depend upon the evidence produced by the claimant that he attended *bona fide* one of the schools, for the appointed period; and if, at the time of his application, he has children of the stated age, that they are actually *bona fide* attending one of the schools. I allude to the elective franchise, votes for local offices, and eligibility to fill them, parish relief, certificates of character, promotion in, and even admission into, the army and navy, &c. This seems the utmost limit of *compulsion*, if it ought to be so called, which seems either practicable or desirable. Even so much will be required in comparatively few instances, and these only in the first working of the system. The privilege, the high privilege, of education will soon recommend itself, and be eagerly courted both by parents and children.*

As the proposal of compelling parents to send their children to school, especially if the compulsion be *direct*, as it is in Prussia, has excited much indignation, as a really Prussian invasion of the liberty of the subject, it may tend to moderate that feeling to state a consideration which probably is not apt to occur to those who think or talk on the subject. The law compels parents to maintain their own children, that they may not be chargeable to the public. But what is *that* evil compared to the evil of the same children left uneducated being nuisances to the community as criminals. It is of more consequence to the public that the children shall be educated than even maintained; but the burden of the fulfilment of the more important duty is the lighter of the two to the parents, for a proper national system will provide education free; whereas the maintenance of the children is compelled, though at the entire expense of the parents. Besides being free, the secular education must, as formerly argued, be divested of all sectarian character. Compulsion otherwise would be persecution. This of itself is reason enough for taking religious instruction out of the secular school. Indeed it renders that course altogether imperative. It may farther tend to reconcile this country to compulsion to enforce a great duty, and at no cost to the individual compelled, to state that compulsion is resorted to very generally in Germany and even

* In Prussia attendance at the national schools is rigidly enforced; but the law is never felt, as all are eager to send their children to school. The Prussians laugh at the question, when asked if it is not a hardship!

in the free states of New England.* There is a sentimentalism on this as on many other subjects in this country, arising from inattention to sound principles. The comparison of evils settles the question in the present matter; for the evil to the public of a free breed of criminals is an hundredfold greater than the compulsion upon an individual to send his child to a *gratis* school. When the police of London was put on its present admirable footing, there was much nonsense spoken and printed about military despotism, liberty of the subject, and so forth. The thieves all joined in this view of the new system. I should never hesitate to send the children that infest the streets of London and other great cities to school by compulsion.

Some observations on the obstacles which at present stand in the way of this great yet simple scheme are reserved for the concluding chapter. The author has only to add here, that it would ill become so humble an individual as himself to expect the speedy realization of *his* views, when the first men of the age despond when they allude to the subject. It is thought that their despair regards finance, and perhaps prejudice, more than essential impracticability. If the country will furnish the ways and means, and the interested or prejudiced will abstain from opposition and obstruction, the measure, though vast, is beautifully simple, and might be brought into operation in a very few years. It is of great importance to familiarise the public, through the medium of the press, and by means of the educational association above alluded to, with enlarged educational views; improvement of a temporary kind may even be adopted by the existing schools, although this is not to be generally reckoned upon: but the public at large will advance in their habits of thinking on the subject, and become more disposed to make the great national effort which is so urgently required. It is humbly suggested that resolutions by the Legislature, and the measure of appointing a Board of Education to prepare these important works which I have called the Code, and the Course of Books, and to mature a national plan, should not be delay-

* By statute 5th of James IV. of Scotland, c. 52, the nobility and landed men were compelled to send their eldest sons to the schools under a heavy penalty. Henry VIII. of England also compelled the Irish nobility and gentry to send their children to schools in Ireland to learn English. It is singular that James IV. and Henry VIII. were contemporary sovereigns.

ed even for another session of Parliament. Besides the practical operation of a regulating body of instruction,* the existence of an organized power steadily preparing and forwarding the great cause in the country, towards a well-defined end, would produce a powerful moral influence, and keep all eyes fixed upon the coming event, as an epoch in the annals of the nation, and the history of the race. I cannot better conclude this chapter, than with an extract from the able article in the *Edinburgh Review*, No. 117, already more than once alluded to.† At page 27, the writer says,—

“Of all the preliminary steps, then, to the adjustment of this great question, by far the most important is the appointment of some means for training schoolmasters, not to any set of mechanical evolutions merely, but to a knowledge of the principles and practice of their profession, and to the able and enlightened discharge of its duties. The want of some such provision is the great vice of our Scottish system. Faults have thus crept into the practice of our parish schools, which nothing but the removal of the cause will eradicate. Our readers are aware what consequence the Prussian lawgivers attached to this object; wisely considering, that the best plans of teaching are a dead letter, without good and able teachers; and that to expect good teachers without good training, is to look for a crop without ploughing and sowing. In all their regulations on the subject of the *Schullehrer seminarien*, there is an anxious consideration of whatever can minister to the moral and intellectual improvement, and even to the personal comfort and happiness, of the young teachers, which reminds us more of the tenderness of parental care and admonition, than of the stern and authoritative precepts of law. Every department is enjoined to have one of these seminaries; the pupils to be admitted between sixteen and eighteen, to the number of from sixty to seventy in each; to be situated in towns of moderate size, that, on the one hand, they may be preserved from the corruption of very large towns, and, on the

* I may mention another advantage of the course of books; a general complaint by parents will be obviated by it, viz. the great expense of the variety and bulk of school-books, out of which, after all, but a mere portion is read.

† I beg to refer to Article 13th of the preceding number of the *Review* (116), for a very complete analysis of the mechanism of the Prussian system. That system I cannot help thinking unnecessarily complicated. It is evidently modelled upon military notions of duties and responsibilities.

other, have access to schools which they can see and may improve in. The course of instruction delivered in these institutions presupposes that of the primary schools. Pupils are admitted, however, with whom it is advisable to go back on the primary instruction; and the first of the three years, which form the complement of attendance for the whole course, is generally spent in revising and giving readier and fuller possession of previous acquirements. If that point, however, is already reached, the attendance is shortened by one year, and the pupil proceeds at once to the business of the second, which is employed in giving him just notions of the philosophy of teaching, the treatment of the young mind, the communication of knowledge, the arrangement of school business, the apparatus and evolutions necessary for arresting attention and husbanding time; of all, in fine, that pertains to the theory and practice of moral education, intellectual training, and methodical training, technically called *Paedagogik*, *Didactik*, and *Methodik*. The third year is more particularly devoted to the object of reducing to practice, in the schools of the place, and in that which is always attached to the seminary, the methods and theory he has been made acquainted with. We refer for other details to our preceding Number. It is more to our present purpose to remark, that there does not exist, nor ever has existed, in the island of Great Britain, a single institution of this kind, which the Prussian people think so useful, that they have voluntarily gone beyond the number prescribed by law. There were, at the close of 1831, thirty-three of these seminaries in the monarchy, which is more than one for each department or circle.

“ We cannot but think, therefore, that some effort should be made to apply part, at least, of the Parliamentary grant to the purpose of training schoolmasters, if it were only to mark the opinion of Government of the importance and necessity of such establishments; and to direct public attention to a branch of knowledge which, new and unexplored as it is amongst us, has long taken its place in the circle of the arts and sciences, and long had its literature and its votaries, in Germany. Any thing approaching, indeed, to the universal and permanent organization in that country, (for it is by no means confined to Prussia) it would of course be vain to expect in this, at least for many years to come; but means of opening up the subject, and commending it to the attention, not of teachers only and patrons of schools, but of the public generally, need not be regarded as out of our reach. Might

not, for example, a lectureship or professorship of the art of teaching (or, if a name be wanted for the new subject, Didactics) be appended to one or two of the Scotch universities; and, if such a novelty could not be engrafted on the old establishments of Oxford and Cambridge, tried, at least, in the infant institution of Durham? A very small endowment, if any, would be wanted, provided Parliament would make it imperative for candidates for vacant schools (beginning at first with those of the better kind only), to produce a certificate of having attended such a course, or even to undergo an examination on the subjects there treated.*

“It is obvious, in contemplating such an arrangement as this, that the greatest difficulty would be to find fit persons for such an office,—a difficulty which would scarcely, however, last beyond the first appointment. And even with regard to that, we need scarcely look farther than to the burgh and parochial schoolmasters of Scotland. As a body, indeed, they are not beyond being greatly benefited by attendance on such a course as we propose; but there are men among them, and the number is on the increase, who, to an enthusiastic attachment to their profession, and a large experience of its practical details, add much knowledge of its principles acquired by reading and reflection, and an almost intuitive perception of what is right in the management of the youthful faculties, and in the manner of imparting instruction. Philosophy and experience must go hand in hand, to fit a man for the purpose in view. If such lectureships were instituted in places where there was access also to schools in which the doctrines might be illustrated, the practice exemplified, and the teaching partly conducted by the student, we should accept it as the greatest boon that could be conferred on the parochial education of Scotland. There are few, perhaps none, of the defects that still cling to our parish schools which would not disappear under the wholesome influence of such a measure, carried ably and honestly into effect. For example, next to that measure itself, there is nothing more loudly called for to improve our parochial discipline, than a plan of authorized inspection. This, we have seen, is regarded as an essential part of the Prussian and French system, and is executed by delegates appointed by the Minister of Public In-

* “See some good remarks on this subject, in the *Sketch of a Plan for the Education of Ireland*, by R. J. Bryce, Principal of Belfast Academy. 1828.”

struction. It seems natural that the proposed lecturers, with assistants, if required, should have this arduous duty devolved upon them. Again, a well-arranged succession of school-books is still a desideratum: none would be so likely to supply it well, as men whose lives would be devoted to the study of their art. But if such a project shall appear to some, as we are prepared to expect, visionary and impracticable, let strenuous endeavours be at least made to multiply the number and increase the efficiency of the model schools we have. There is an endowment for such an institution, called the Barrington School, at Bishop Auckland; and the Metropolitan schools of both the societies are open, and have been used for such purposes, as far as their means would go. To improve and assist these would be a far more profitable way of expending the grant, than to build schools for the propagation of imperfect methods."

CHAPTER VIII.

DIFFICULTIES—OBSTACLES—ENCOURAGEMENTS.

DIFFICULTIES—Counteraction by adult population—Reaction upon them—Decrease of drunkenness—Course with adults—Incurable class—Edinburgh Association for cheap lectures—Provision for free instruction to the adult workman—Schools of Arts—Denial of leisure to the manual labourer—Proposed restriction of labour—Workmen will restrict it—Further restriction in factories—Poor Laws' abuses—Criminal population.—OBSTACLES—Public indifference—Remote results—Example of direct enjoyment from moral sentiments—Direct benefits—Great expense—Prejudice against educating the people—Existing interests—Sectarian zeal—Origin of clerical control—Solecism in our laws—Church in danger—Opposition to Lancasterian Schools, to London University, to Irish National Education—Practical inference—Appeal to the dominant sect, to the government, to the people.—ENCOURAGEMENTS—France, Germany, Prussia, United States—Advocacy of Press—We are outstripped by other nations—Wishes of the Government and Legislature—Existence of improvements already—Education of all ranks together—Conclusion.

I. DIFFICULTIES.

IN treating of this head, we are to suppose the great measure of popular education as a national object actually passed and in operation, and then consider the counteraction to its working which is likely to be occasioned by existing social evils, and these in the very forms which education is meant to remove.

The education of children, on the principles of this treatise, in the midst of an uneducated adult population, will certainly experience the same kind of difficulties as those with which the husbandman would have to struggle, who should watch the growth of a few bushels of grain in a field overrun with weeds. His grain would grow under great disadvantages; but it *would* grow; the increase sown again, a portion of the weeds having in the interval, by any means, disappeared, will yet more increase; till the field, in due time well cleared, will be occupied, in its whole length and breadth, with good grain.

The child of unfortunate parents, who themselves suffer all the evils of ignorance and degradation, returns from our school, infant or advanced, into a society where every thing he has learned, or seen, or done, or enjoyed, is reversed. In this society he must live for as long, if not a longer period, every day, than he remains in school; and without doubt there must be a certain degree of retrogression, a certain drag upon his progress, a step down for every two steps up. But if there *be* two steps up for one down, there is a step in advance on the whole, and this is an unspeakable gain. This acquisition will tell yet more in the next generation; in it there will be still less retrograde motion, for the home will then have made a great advance towards harmony with the school; till, perhaps in one generation more, the greatest improvement may be reached, at which it is reasonable to expect the manual-labour class to arrive. I have in reserve a word or two, in order to reconcile the reader, whom the idea may startle, of being called upon to legislate for posterity, to sow, at vast expense, that which a generation not even the next shall reap, of which we are not destined to see more than the incipient growth, and scarcely our children, the “whitening unto harvest.”

In the mean time, I beg to request the attention of my alarmed reader to another element, and a powerful one, of more immediate operation in the progression, and that is the REACTION on the adults of the improvement of the children,—the blessed influence of infant kindness, and cleanliness, and piety, upon a naturally well disposed but ignorant parent, nay upon even a hardened; for the man who scorns, perchance, the decencies of life, and spurns alike the precept and the example of pastors and well-wishers, will soften in the presence of his own gentle child, and shrink abashed from the unfinished grossness or excess, as it lisps at his knee the lesson of refinement and temperance. The drunkard who has defied the entreaties of his wife, has been led home from the ale-bench in the hand of his own child. But the domestic influence of children, it is well known, increases as they rise in years; it is often, as things are, very great; but when they shall have the moral force of good habits and good sense on their side, they will come insensibly to take the lead of the imbecility of animal degradation, and will exercise a steady check upon their less favoured seniors, and a reforming power in their own homes.

If, then, the ignorant and immoral adult shall in some degree retard the improvement of the young, the improving young will act with an influence, and that always on the increase, on the adult, so that the balance of momentum will be onwards. The child of ten years of age, we shall suppose a girl, who attends the advanced, and has attended the infant school, will take, and the lazy parent will gladly yield to her, the care of the house; the house will be cleaner and better aired, the parents will purify their persons when urged or shamed to do so by their child, who, moreover, offers the means; she will watch her father's return with his wages, and induce him to come home to some prepared comfort, instead of resorting to the pot-house, and remaining there perhaps all the night, and all the next day; she has learned the lesson in school, in a variety of forms, how a home is to be made more attractive than a public house, and she will soon see it her own happiness to act upon that knowledge, and to induce her mother to act with her. Our schools established in *every* quarter of the country, and actually educating the *whole* juvenile population, a pupil or two in every dwelling, cannot fail to act upon the adults, so as to forward immensely the general improvement.*

* The question of the improvement or retrogression of the working classes in Edinburgh was lately publicly discussed at the Town-Council Board; and strong proofs, the result of very extensive inquiries, were adduced by Mr Macfarlane, one of the Magistrates, that workmen generally are improving in *sobriety* and *steadiness*. In his Historical Newspaper, No. 18, Mr Chambers comes to the same conclusion. I have been led also to make inquiries, and rejoice to say that employers very generally declare that there is improvement in their workmen in sobriety, and of course in steadiness. This fact tends to increase the exceptions so liberally allowed in my first chapter, and it will do so still more, if the improvement extends to other places. The evil of drunkenness is nevertheless very general in the class below that to which employers look for respectable journeymen. It has already been shewn to be very prevalent in manufacturing towns, and there is enough of it generally to forbid relaxation of their efforts by the friends of mankind for its abatement; while the improvement already effected will tend to the production of yet greater fruits, from an educational system which an improved *moral* will more readily welcome. After all, even the sober and steady workmen have much to do before they get out of the pale of our first chapter; their sobriety is an excellent commencement. It would be instructive to know how much of the increased sobriety is to be put to the credit of temperance vows; and how much of it is the fruit of voluntary prudence and principle. One example of the latter is worth a hundred of the former. The very discussion of such a matter will offer a motive to the workmen to be temperate.

As the plan of popular education advocated in this treatise concerns the young from two to fourteen years of age, there is, I have said, much discouragement, to the existing generation, in the idea of its distant fruits in a social improvement which they are not to witness. Is there no means of extending some palliating portion of enlightenment to the vast mass of adults that *now* constitute the manual-labour classes? We cannot make them children again, and train them after the Wilderspin fashion, or propose to open even advanced schools for them to make up their lost time; but there is much we *can* do for them. By the abolition of all taxes upon it, we can make useful and entertaining knowledge as cheap to them as coarse paper; we can convey to them valuable instruction, in every parish, in the form of lectures, by the national school teachers when established, by the minister of the parish, who ought to be qualified for this important duty, and by philanthropic and accomplished gentlemen,* resident in the neighbourhood.

A great deal taught in our advanced school, and a general notion of what is done in the infant school, might thus be imparted to existing adults; while those who are inmates, and a great proportion will be, of the same families with pupils of these schools, will unavoidably be assailed with offered knowledge on that side also, and find themselves, whichever way they turn, breathing as it were a purer atmosphere, and looking on a brighter day, than they have ever before experienced. This will be a beautiful result of the universality of the national schools. There are individuals, whole classes indeed, plunged in ignorance and debasement, deeper than moral plummet ever sounded. Them, alas! we cannot help. As long as they abstain from crime,—for when actually criminal there is another mode of disposing of them for their own reformation, and the safety of society,†—although they themselves will continue to suffer every social misery, the rest of society will suffer less and less, as the numbers of these moral incurables are diminished, and as education's day-light shines

* Sir George Mackenzie, well known to the scientific and literary world, has set a noble example of this society-improving novelty, by giving useful lectures in his own parish in Ross-shire. The result of the lectures on moral science to the working classes in Edinburgh in the last winter 1835-6, has already been stated as most encouraging.

† See Treatise on Criminal Legislation, in Appendix to the first edition of this work.

more brightly upon every other spot of society but their own.

Instruction perfectly adapted to adult manual labourers, will require deliberate consideration and arrangement; but it is certain that much may be done to give them practical notions of their own nature, and of their place in creation and society; much to remove their hurtful ignorance, amend their habits, soften down their prejudices, and generally elevate their physical, moral, and intellectual condition. I have already alluded to the association in Edinburgh for procuring cheap lectures on various branches of science; the distinguished honour of the first conception and realization of this institution belongs to a few respectable *tradesmen*;* and I beg again to refer the reader, for an account of its constitution, proceedings, and most encouraging success in the fourth year of its existence, to the appendix, No. IV.; this will enable him, if interested in the enlightenment of any other considerable town, to join with his fellow-citizens in forming a similar association, and that of the same *rank* in life; for *this*, be it observed, is the grand novelty, which will form a sort of epoch in the history of Edinburgh; and confer upon it a real name, instead of one borrowed from the fame of a few men of genius, whom it has occasionally produced. It is true that the class of students, of both sexes, who attend the lectures of the Edinburgh association, are generally above the class who work for days' wages, though many of them have done so; and accordingly they pay a fee which, moderate as it is, the actual journeyman could not afford.† I allude here to that association more to shew the easy practicability of instructing a hitherto uninstructed adult class, than to sanction the demand of money from the mere operative, who comes from his labour to be regaled with useful science; this, like the instruction of the national schools to the young, must, *a fortiori*,

* The following are the names and occupations of the first year's Directors:—John Cunningham, architect; W. Fraser, printer; A. K. Johnston, engraver; John Castle, clothier; William Luke, clothier; John Lorimer, builder; John Mortimer, tailor; John Mackay, jeweller; Robert Sclater jun., die-cutter; A. G. Hunter jun., hatter; James M'Kean, seal-engraver; James Slight, engineer; Charles Lawson, seedsman; Alexander Campbell, hatmaker; Charles Black, bookseller; Thomas Moffat, bookseller; Robert Wright, linen-draper; William Cunningham, jeweller; James Dowie, bootmaker.

† The Society for diffusing Moral and Economical Knowledge have met this difficulty. See their address, Appendix, No. V.

to the less favoured adult, be as free as inviting; and the existence of the schools themselves, their teachers, and their scientific *materiel*, will extend it directly,—I have already said it will do so influentially,—without an increase of expense worth the Nation's notice. What were the cost of a few models and drawings, an air-pump, a chemical furnace, an electrifying and galvanic machine, a telescope, a microscope, &c. established in each parish, compared with the delightful and improving occupation of its adult, over and above its juvenile population? The lessened jail to be built and maintained would provide these in every parish of a county, to say nothing of the almost disbanded police, the reduced military establishment, the empty hospitals, and the saved poor's rates.

The Schools of Arts for the instruction of artizans in the practical applications of science, which can only be established in large or considerable towns, will not only not be superseded by any preparatory establishment yet spoken of in this volume, but their usefulness will be thereby increased and extended manifold. These admirable institutions, placed, however, on a more popular footing than they have hitherto been,* like all other means of public improvement, seeing that the whole country benefits by the skill, the industry, the enterprise, and the invention to which they have been found to give birth, ought also to be provided for by the Nation, and not trusted to precarious voluntary support.

2. The next difficulty in the way of the immediate and more distant working of an educational system, is the denial of leisure to the working man. This social enormity, this sacrifice to the Moloch of money, must by some means be abated, else education is vain, and the elevation of the manual-labour class of our countrymen a moral impossibility. The reform must begin in the sanction, by society at large, of less extravagant ideas of accumulation than at present impel all who possess the means, to engrossing and ceaseless efforts to make large fortunes. A higher *moral* will impress the conviction that wealth accumulated at the expense of the bodily suffering, moral and intellectual debasement, and religious privation, of a large portion of our fellow-men, is obtained by means little short of criminal. However he may despair of any voluntary relaxation of the gripe of avarice which is fastened on the devoted bodies and souls of the human machines whom

* The Mechanics' Institutions of Glasgow owe their number and success to the popular character of their constitution and management.

it commands, the most impracticable sceptic must admit that all labour beyond the limit of a reasonable, a liberal, return to the capitalist, is a gross abuse, which must be followed by social as well as individual suffering. If this be true, it was not the Creator's intention that manual labour should engross nearly the whole waking hours of a human being. When he bestowed intellect and moral feelings on all his creatures, he intended them in all for exercise and enjoyment; hence it is a gross impiety to force upon any human being a course of life which obliterates these distinctive characters of humanity. Difficult as the remedy must be, for it implies an advance of society at large in morality beyond what it has ever yet manifested, the existing practice is a positive disease, an unnatural state of things, and therefore not only calling for amendment, but admitting of it, else the Creator's arrangements would involve manifest contradiction. Why should manual labour exceed eight hours a-day? Why should it not, by general consent of employers and employed, be so restricted? The time of twelve hours is itself a restriction, for why does insatiable avarice content itself with even twelve? It does so in obedience to custom, and it would do so, on the same authority, were eight hours the maximum. If it is said that less work would be done, less produce realized; it is granted, but asked who would suffer by this! Suppose the employer's gains diminished, this is surely not to be put in comparison with the labourer's rights as a human being. But it is not admitted that the employer's gains will be diminished. The difference between eight and twelve hours is not more than to meet the overtrading from which he has so often suffered, and from which he is inevitably, with his present motives, destined to suffer again. In the average of the last fifteen years, the actually profitable labour, that which would have prevented ruinous gluts, and long intervals of idleness and starvation to the workman, will not be found, if spread over the whole time, to amount even to eight hours a-day. Aided, besides, by daily improving machinery, of whose abridgment of human labour surely the operative has a right to share the benefit as well as his employer, it might be demonstrated that eight hours a-day of British manual labour will supply all the *steady* demand that is likely to be made upon it. The shortening of the hours of labour is a moral reform to which the workmen themselves must lend an important aid, in a great improvement of cha-

racter which will make such a use of the leisure as will secure the sympathies of the entire people. While the leisure desired is at present refused, because it would be spent in idleness and debauchery, there is a moral fitness in the concession of it to self-improvement and innocent enjoyment, which renders it matter of right. We assume that the manual-labour class are actually improved by education ; one result of this will be juster estimates, by the operatives, of the labourer's remuneration, more moderate expenditure when debauchery has ceased, the economy of steady habits and prudent methods of living, and an equitable adjustment of wages to work actually done. These it is not likely would much fall, if the shorter hours were universally adopted. This reform must not only affect labour without, but also within, great factories ; for the principle is the same in both cases. The factory act itself, which has rescued infant *life* from the unhallowed altar of money getting, stops short of the adequate means of education : it prohibits the employment of children till they are nine years of age, and limits it then to nine hours a-day, till the age of eleven, twelve, and ultimately thirteen : it requires two hours' attendance at school for six days in the week, these hours not being included in the nine.* I acknowledge that, besides all the infant school training, such children may have had three years of the advanced school without restraint ; but two hours a-day for the more advanced age of that school is too short an attendance ; two more, or four hours in all, at least, should be made imperative, the additional two hours to be taken from the nine hours of labour, till the child completes his or her fourteenth year. The parents themselves are, *at present*, as likely to object to this restriction of labour as the employers ; but we do not find that *they* have been consulted in the matter of the regulations already imposed ; the benevolent object of the legislature was the *child's* good and thereby the good of society ; an enlightened lawgiver, acting upon a higher morality, is not bound to regard interests which justice disowns, and may quite as properly fix seven hours as nine. Seven hours' labour is enough for a child under fourteen, independently of all other considerations ; but when this degree of abridgment is essential to the individual's reaping any real and lasting benefit from the educational system proposed, there seems an end of the question. I may add, that

* The Legislature have lately yielded a point in the case of children after twelve years of age. I regret every relaxation of the Factory Laws.

an educated generation of manufacturing labourers will value education more than an ignorant and debased ; and will themselves zealously co-operate in the means of their children's enjoying its advantages. As it stands, the factory law will operate as a serious difficulty, amounting to an absolute impediment in the way of the working of a national educational measure, in so far as regards the whole manufacturing population ; but I cannot allow myself to doubt that a modification of that law, to the extent above suggested, would form a part of a great plan of national education ; from the blessings of which it would be grievous injustice and impolicy deliberately to exclude the manufacturing population.

3. The English Poor Laws, in their late frightful perversion, no longer act as an impediment to popular education.* In the state of the population, who were reduced to the moral debasement of able-bodied pauperism, the education of their children, if accepted by them even gratuitously, would have been inoperative, in the face of the perverted views of life which the allowance-system rendered habitual to the members of all their families. Without an abatement of the grand nuisance of an alms-supported people, popular education could not have been attempted. But the day of that abatement has already dawned, and will not set without effecting it. It is alluded to here more with the hope of furnishing another motive for perseverance in the reformation of the poor laws, than from any fear that the education measure will find this difficulty existing, to impede its working, when it shall come into operation. I repeat what I formerly stated on this head, that the Commissioners are right, when, in the conclusion of their able report, they declare their conviction, that whatever the law may do to put down its actual practice, the *spirit* of pauperism will only yield to the moral and intellectual improvement of the working classes, by a national system of education.

4. The Criminal population must be unsparingly segregated from the innocent, if it is wished to remove yet another counteracting power to the operation of education. Every criminal is a centre of corruption to the young. The havoc made by practised proselyting thieves among the young, even among the infant poor, is notorious ; and would continue to

* The noble measure for the regulation of the Poor Laws had not yet passed when the first edition of this work was published. Its success has exceeded all expectation.

overbalance all that education is capable of doing with the class immediately exposed to the contamination of their society. I have elsewhere* endeavoured to shew, that criminals ought not to mingle at all with innocent society; that a state of protracted restraint and seclusion must come to be the lot of all convicted offenders; a distinct retreat, an asylum, an hospital fitted for their disease, in which they must remain, maintaining themselves by their own labour, till it be safe to receive them again into ordinary society. Live somewhere and in some way they must; at present they roam, like beasts of prey in the midst of us, plundering and often maiming and murdering the unsuspecting. Society is entitled to full protection from this monstrous evil; and should provide, what it may do without any sacrifice either of property or feeling, another mode of life for its dangerous members, having the means at once of subsistence and reformation.

II. OBSTACLES.

None of the difficulties just treated of are of a nature, or will occur in a class of the people, likely to influence the fate of the plan of popular education, as a legislative measure. Under the title of obstacles I am briefly to consider obstructions, by influence or other means, to the measure becoming the law of the land.

1. The first obstacle is of a negative, but not therefore less powerful, nature, namely, public indifference. There is an apathy, on the subject, in the great majority of the educated classes, which would be altogether unaccountable, considering the important interest of every member of society in the general enlightenment, on any other conceivable ground but ignorance of that importance, arising from, what was formerly called, the imperfect education of the educated classes themselves. This obstacle is not irremoveable. It will give way to information; it will yield to the persevering efforts of the press, the reflex influence of legislative discussion, and the authority of the men to whom the public are accustomed to look as guides of their opinions. There is more hope of the apathy of ignorance, than of the self-satisfaction of contentment with matters as they are. There are many who look upon the current education for all ranks in this country,

* Appendix to first edition, No. I.

as a model of perfection. As the *Edinburgh Review** says, "We are even ignorant of our wants. In fact the difficulty of all educational improvement in Britain, lies less in the amount, however enormous, of the work to be performed, than in the notion that not a great deal is requisite. Our pedagogical ignorance is only equalled by our pedagogical conceit; and where few are competent to understand, all believe themselves qualified to decide." The habit, now 150 years old, of lauding the Scottish parochial schools, and crediting them with *all* the intelligence and morality which is said, to an extent beyond all truth, to characterize the manual-labour class of our countrymen, has been, and is yet, an obstacle of the self-complacent kind. This can only be expected to yield to evidence of its own absurdity, and a comparison of what parish schools are, with what they may be made. Just views of what education ought to be, and of the immeasurable distance between *that* and what it has hitherto been, added to a more sensible practical belief than the prevailing, that if schools *de facto* exist, education is provided for, be these schools and their teachers what they may, will all tend to lessen the force of the obstacles of indifference and contentment, and ultimately to remove them entirely.

2. The remoteness of the beneficial results of the plan at first sight presents an obstacle to its adoption. This motive to opposition has been already alluded to. It were to legislate, it is said, for posterity, to sow what *we* shall not live to reap, and so forth, all as before enumerated. If it were true, as it is not, that we of the present generation shall derive no benefit from the progress, nay even from the commencement of this moral revolution, we should be bound, nevertheless, to effect it, when, in the nature of things, it can only be accomplished by one generation, to be fully enjoyed by another. It is a low morality which would recklessly throw our burdens upon our successors, to work out their deliverance from these as they may, but refuse the slightest sacrifice for their benefit. A succeeding generation owes its existence to the present, and has a claim, in justice as well as benevolence, to inherit all our accumulations of wealth and knowledge, and a right to reproach us with a great sin in the Creator's sight, if we have selfishly shrunk from the duty which He has inscribed on his great plan, that one generation shall often sow the seed, that another may gather the harvest. This duty extends from the planting of a young tree, to the enlightening

* No. 116, p. 541.

of a people. To decline our share in the means of the progression of the human race, when we have arrived at light enough to shew us the way, would be a moral prostration which would stigmatise an age. No! No! This will never be the reproach of a generation which has just struck off the chains of a million of slaves! Such an act exalts a people above the barbarous glory of all the battles ever fought and regions ever conquered. Its record is on high, far beyond the loftiest region to which the eagles of a Cæsar or a Napoleon ever soared. History has opened a bright, a spotless, a virgin page, for that achievement. Shame to the British people if she shall ever close that page again!

I rejoice in this occasion of illustrating, by so fine an example, the *direct* enjoyment which, it was formerly said, results from the exercise of the moral sentiments. Benevolence, Justice, and Veneration, will feel delight in the very thought of the realization of a plan to enlighten, and morally and religiously elevate, a whole people; will eagerly forward it, and purchase it at any price of treasure and of labour. A legitimate self-esteem is well entitled here to supply its share of motive, and make us proud that, in the course of Providence, it has fallen to *our* times to do this great thing; to preside over the culture, assured that our children, and our children's children, will gather the increase. Yes! there *are* minds of glorious loftiness,—minds that would do a deed to bless mankind, and be content to die. Lavoisier waited the moment when a great truth should be revealed in the results of a scientific process in which he was intensely engaged, when they came to lead him to the scaffold. He entreated to have three days granted him to crown the great work of the new chemistry. Robespierre refused an hour, and, like the caitiff who struck down Archimedes, murdered Lavoisier! Heroism like this is not now before us; but I trust there are many of my countrymen, who, if it were propounded to them, whether their satisfaction would be greater, to aid in effecting the glorious scheme of Popular Education, or to live in another generation, and passively taste its fruits, would choose the glory of the enterprise, rather than the sweets of the result, and avow that there is an expansion of feeling, a dilatation of heart, a lofty ambition even, in being permitted to be the actors in a work to have such consequences in another generation, which gives them to live, as it were, in both periods,

to enjoy alike the springtide and the autumn, and, like Abraham, to SEE the day afar off and be glad.

But besides the rich reward of the consciousness of having done a great duty, we shall not in our own day go unbene-fitted more substantially. The more we reflect upon what was called the *reaction* on the adult of the improvement of the young who live under the same roof with him, the more we shall see reason to expect a general melioration speedily to spread as widely as our schools are established ; while the very existence, in every parish in the country, of a teacher of useful knowledge, who, when not occupied with the young, may, by many means, as already observed, enlighten their seniors, and thereby render the circulation of cheap periodical literature and knowledge yet more improving to them, will realize one of the most powerful engines of humanization, which it is possible to conceive. The whole population, juvenile and adult, will be placed in a new position, the one rapidly advancing, the other unwilling, nay ashamed,—for this even is much,—to remain behind ; and the effects will be made sensible to us all in a well marked melioration even of our own times.

3. A more substantial obstacle to the gigantic measure proposed, is its admitted and avowed costliness. It will require much light to reconcile the country to contribute millions to produce distant benefits, and these not yet appreciated or acknowledged. But no price is enormous which is not out of rule, out of proportion, to the thing purchased. The elevation of an entire people by education is beyond all price. An expenditure of two thousand millions on the *wars* of the last and the present century is indeed enormous, when we sit down to estimate the value received. Should we deem even that almost inconceivable sum misspent, if its result, and its sole result, had been the education of the British people ? The one-hundredth part of this treasure has abolished colonial slavery ; what would a like amount not do in the object before us ; and would any enlightened mind say that that object would not be cheaply purchased ! How much should we not cherish peace, and avoidance of all great public expenditure, while national education is yet to be provided for !

4. I was about to enumerate among the obstacles a yet lingering prejudice against educating the people *at all*, but I feel almost ashamed to do so, at this time of the day. A few

observations were submitted upon this topic at the close of the first chapter. The prejudice is a remnant of the worst times, and its detection to be so is as old as Aristotle, who observed, that it is only a system of government which sacrifices the many to the few that dreads the diffusion of knowledge, which qualifies men to know and assert their rights; whereas a good government encourages education, were it for nothing else than to enable the governed to appreciate the blessings which they enjoy. But it ought to be recollected by the most wedded to old habits of judging, that the time has gone by for *conserving* that popular ignorance in which they erroneously think that innocence is enshrined; the least informed of the manual-labour class in this country can detect a lurking *politics* in the pious concern that the poor man shall learn to read his Bible, *but no more*. To read his Bible with application and effect, every intelligent person knows he ought to learn a great deal more. But it were to recapitulate this treatise to state what that *more* should be; and with a general reference to what has been said as to what the poor man's education should be, to render him at once good and happy, and withal the *safe* member of society which the restrictor of his knowledge would wish him to be;—I shall pass on from the humiliating objection.

5. There are too many lucrative incumbencies and exclusive privileges dependent upon the continued reign of the defective education which at present cheats both the poor and the rich, to allow us to expect that a fundamental change in principle and practice, whose operation will be to impoverish the incumbencies and annihilate the privileges, will be effected without the most strenuous opposition, the most strenuous certainly of all, from those interested quarters. The opposition of principle is often keen, but the obstruction of interest is always furious, there is no surer test of its presence. An enlightened and honest legislature will, of course, give every interest the most deliberate consideration, and provide for all loss which is direct, and not merely consequential, adequate compensation; but this is not the age for sacrificing a great national good to any mere interest or mere privilege whatever. It is superfluous here to say another word on this topic; existing interests require no more than a place in our catalogue of obstacles.

6. But sectarian zeal yet remains, and that has hitherto been, and will yet be, the most formidable obstacle with which

a NATIONAL system of popular education will have to contend. There exist between seventy and eighty sects of Christians. The zealots of every sect most conscientiously entertain the opinion that the only chance for the youth of the country obtaining what IT calls a religious education, is to place the sole direction of education, secular and religious, in ITS peculiar hands. Most sects, so empowered, would then proceed to instil into the young, nay, even the infant mind, *theology* almost exclusively. This is the only idea the sects, if zealous, attach to education on a religious basis. It must *begin* with the creed and catechism of the sect, and never for a moment be permitted to lose sight of either. The consequence is, that both become objects of tedium and disgust, and neither religious nor secular knowledge is attained. No one can have read this treatise without observing that religious education, or, what is the same thing, education on a religious basis, is strenuously advocated in it; only a different mode and a different *order* of inculcation are recommended, because of the signal failure of the prevailing method. While, in the order proposed, secular instruction *precedes* the lessons of Revelation, it cannot be said by the most scrupulous that it *excludes* them. By secular education the pupil is introduced to the God of Nature. He desiderates a Creator as the author of the wonders unfolded to him in creation, and, as it were, *discovers* him in his works. Thus prepared, he proceeds to find that the God of Nature is the God of Revelation. Is it wise to reverse this order? Is it not impious to exclude one-half of it? There is, in most countries, and our own among the rest, one sect politically stronger than the other; and the impression is not unnatural, among its less instructed adherents, that *therefore* its doctrines and discipline must be right, and those of all other sects wrong. Its better informed members do not found its merits on its political strength, but conscientiously believing that their sect is the soundest, see no harm in using their political connection to extend its influence,—that influence being by them, of course, identified with the cause of true religion. Into the hands of the dominant sect education has, *de facto*, fallen almost exclusively. In England, and in Scotland too, every school is under clerical superintendence, and four out of five teachers are, in some degree or other, in clerical orders. There was another reason for this besides a concern for the interests of religion, when the custom began. The clergy were

the only educated persons, hence their name, and the only persons capable of educating others. Laymen were educated by the monks, who kept daily-school in the convents. There is a habit of thinking hence arising, centuries old, that it is quite natural that the clergy should educate the young. But it is too instructive to be here left unnoticed, that the dominant sect in one of the two kingdoms of the British Union, is not the dominant sect in the other; and that each of the two dominant sects avails itself of its political alliance, in the country where it is dominant, to prevent the other from educating the youth of that country, as *not* worthy of confidence in giving education a religious basis; and the solecism stares us in the face of existing laws, sanctioned by the *same* legislature,—for they are sanctioned when unrepealed,—declaring BOTH the dominant sects unworthy of the care of the education of youth! * The practical conclusion from this ineffable position of our statute-book is too obvious to require to be drawn in words. It recalls the appropriate reply (without disrespectful application to either of our two dominant sects), of the patron of a vacant office, when beset by a dozen of suitors, whose recommendations, by each of himself, resolved into insinuations or direct declarations that the other eleven were scoundrels; the dispenser of the place waited till the whole twelve had thus denounced each other, when he assembled and informed them that he sincerely believed them all.

The dominant sect on the southern side of the Tweed has been not only more jealous of its legalized control over education, but from its direct share in the legislature, over and above its indirect influence, it possesses much more power to guard and vindicate that control, than belongs to the dominant sect on the north of the same river; and it has resulted from this that the former has, when it was thought necessary, always moved with greater energy and greater effect than the latter. Identifying religion with the church establishment, it was long thought reason enough to object to any measure, that it endangered the church; and, for generations, there was an approved watchword for the hour of fancied peril.

* This is actually true. The English laws not only exclude the presbyterians of Scotland from *teaching* in any public school or college, but exclude them when only *learning*, from obtaining the evidence of their completed studies. The Scotch laws do not exclude learners, but teachers in the universities and public schools must *qualify* by signing the Confession of Faith.

That cry has come so much into disrepute, from its notorious and truly unconcealable political and patrimonial meaning, that we have nearly ceased to hear it. It has therefore become imperative to substitute for it something more entitled to respect, namely, that *religion* is in danger. But seeing that, in many cases, one sect alone sees this danger, and that the dominant sect, while all the rest deny it, the chances are seventy or eighty to one that it is not religion which is in danger, but the forms and endowments of it which distinguish and pertain to one sect, which happens to be dominant, and to rest on political power; and this just brings us back to the old watchword, that the *church* is in danger. The symptoms of this lurking truth cannot be mistaken by the impartial. When in England there existed no means whatever, either secular or religious, for educating the manual-labour classes, the dominant sect was tranquil and contented; religion was in no danger when nothing was taught at all. But when the discovery was made, that, by a particular method, instruction might be conveyed to large numbers at once, and the education of the mass of the people be thereby made cheap and practicable, the dominant sect roused itself from its long repose, and violently obstructed the noble plan. Its promoter was a dissenter. He pleaded, in vain, that his method of dispensing secular education to numbers under one instructor, did not and could not injure *religion*, inasmuch as, in order to be useful to the children of seventy or eighty sects, it did not teach the doctrines of any one of these sects, and carefully avoided going beyond the admitted basis of them all. This was satisfactory to nearly all sects except the politically dominant and nationally endowed. Religion, by almost all other sects, was held to be perfectly safe, each sect reserving the means in its power to inculcate its peculiar doctrines on the children of its own members. It was intellectually and morally impossible that *this* was not the secret conviction of the leaders of the dominant sect; and, accordingly the objection changed its character, and came to be, that *no religion* was taught under the new system. Now this, had it been true, which it is not, was precisely the kind of provision *previously* made by the dominant sect itself for religious education, that is, no provision at all. Apropos, there was another apostle of the new system, who chanced to be of the sect dominant in England, and was willing to give to *its* religious forms and discipline a prominent place in his practice;

and although he had resided for many years in England unheeded, he was now identified, by the Church, with the new method, and the very name of the other annihilated. What will an enlightened and more *moral* posterity say to this! In Scotland, as an additional proof at once of the Lancasterian system not being dangerous to religion, and of a less prevalent identification of religion with the dominant sect, there was a very general disapprobation of the course pursued by the adherents of the sister Church, and the system and the name of Lancasterian continued, and still continues to be adopted and used in Scotland, where all sects are found in the classes of the schools; while in England the National or Bell schools are avoided by all sects that *conscientiously* dissent from the church. Two societies have been the consequence; the National, in whose schools the doctrines and liturgy of the Church of England are taught; and the British and Foreign, who exclude creeds and catechisms, and read the Bible without comment. Their schools are open to all sects, and that on a higher principle than the National schools, which *admit* all sects, to proselytise them.

The next noted object of the opposition of the dominant sect in England, was the plan for facilitating the acquisition of secular education by the inhabitants of London, by the establishment of a University. As it would have been to limit its usefulness, to have inculcated religion in it according to the doctrines of any particular sect, it was resolved that revealed religion directly taught, for natural religion is taught in every step of science, should not be included in its plan, which was limited to secular knowledge; and that was considered perfectly consistent with religious safety, seeing there existed the most extensive and best endowed machinery for its inculcation without the walls of the University, all over the country. No disinterested or impartial person, capable of judging, could possibly find fault with this most reasonable compromise, which was necessary to render the new institution extensively useful. In Scotland, the great majority approved the plan of the London University, as an institution for the specific object of secular knowledge, in which there was nothing more incompatible with religion, than in a course of instruction in the fine arts, or the physical sciences; certainly nothing nearly so inconsistent with Christianity, as a course of authorized heathenism in the Greek and Latin Classics, which the Church have not only not discovered to be danger-

ous to religion, but have connected with its study ; so inconsistent are the acts and judgments of men, when inferior feelings lurk in their motives. Yet no opposition was deemed too strong, no obloquy too acrimonious, for the London University, “ that God-excluding seminary ! ” The folly of this last imputation, seeing that no seminary which teaches science, can for one instant exclude God, becomes something worse when it is the cry of a sect, which presumptuously identifies God with *its* own exclusive dogmas ; and greatly worse still, if there mingle one atom of worldly interest or political partizanship in the denunciation. It was to be expected that the dominant sect, which never before thought of a University to protect religion in London, should forthwith find that instrument indispensable to religious safety, and King’s College owed its birth to apparent zeal for that religion which the seminary in Gower Street endangered.

The balance thus restored in the Metropolis, the dominant sect was at ease, and went to bed again for a few years, when it was summoned to the post of danger a third time, by the alarm that a national plan was on foot for the education of the mass of the people in Ireland, in which, to render it available, not only to Protestants but to Catholics, it was resolved to exclude creeds and catechisms, and inculcate Scripture by lessons introductory to the Sacred Volume, differing in no respect from the method of all persons who read Scripture with children. In vain it was arranged that the pastors of any sects having children attending the national schools, should, at stated periods assemble, each their own pupils, for their own religious instruction ; that was nothing to the dominant sect ; nay, was, beyond all doubt, the part of the plan it most disliked. But a tangible ground for a cry was necessary, and perhaps a more insensate, if not unfair, never was devised,—the lessons were said to be “ mutilations ” of the Holy Scriptures ! That which has been and is done in the school books, and school and pastoral teaching of the whole empire, beyond all memory of man,—that which must be done when a chapter or text is *selected* from an entire Bible, which the pupil holds in his hand at the moment, when he is asked to tell what he has read, was called mutilation of the Sacred Volume ! * But the most humiliating fact in this

* In the Appendix No. VII., will be found an extract from the Irish Commissioners’ first Report, printed by order of the House of Commons. It is most satisfactory. Scripture reading, in any form, should be optional to Catholics, Jews, &c.

opposition remains behind; it was discovered and made public that the plan proposed for the national schools of Ireland, was the literal transcript of a plan to which the dominant sect made no objection, when that plan was proposed by another party in the state four years before. To crown all, the party were lately for a short time in power, and declared in Parliament that they had no intention of disturbing the Irish national system, immediately before denounced as unscriptural and impious. This gives a new aspect to the opposition to the national system; it connects with it politics, and annihilates all its moral weight, and of course its force. A rival system, the Kildare Street, is in operation in Ireland, according to the old established custom, which excludes the Catholics, or four-fifths of the population.

There cannot be a better way of testing the reasonableness of all this, than trying how the converse looks when another exclusive, though in Britain happily not dominant, sect objects to the matter of school instruction. In Glasgow there are estimated to be 27,000 Catholics, constituting, according to Dr Clelland, the very lowest class of the people. The following is an extract from a small volume, entitled "Infant training, a dialogue explanatory of the system adopted in the Model Infant School, Glasgow, by a Director." "During the spring of last year (1832) about sixty Catholic children were enrolled in an Infant School, with the full consent of the parents, who, in every case, brought their children, and paid the ordinary quarter's wages in advance. No sooner, however, did their superiors discover one of the Society's hand-bills, descriptive of the general object and bearing of such establishments, which had been widely circulated among the families in the neighbourhood, than on the following week every child was withdrawn, and no parent has yet returned to claim any part of the wages so advanced. Since that period, out of the surrounding dense Catholic population, an occasional mother has brought her child, and continues to do it, as if by stealth. The mother hurriedly pays the wages, expresses great desire to have her child taught '*in Bible stories*, equal to neighbour such a one's,' enjoining at the same time the utmost secrecy, lest by any possibility her name might reach the ears of certain officials. This hand-bill was framed by the Reverend Dr Welsh of St David's, Glasgow, now Professor of Church History in the University of Edinburgh, and, during the last six years, has been uniformly used in

every hand-bill respecting Infant Schools. It runs as follows:—

“ Infant Schools are intended for the reception of children from the age of two to that of six years, with the view of imbuing their minds with the knowledge of religious truth—of training them up in habits of obedience and good order, and of giving them such elementary instructions as will enable them to enter with advantage into parochial and other schools. The plan of communicating religious truths is by the narratives, the precepts, and plainest announcements of Scripture.”*

What is the practical inference from such facts as these? Is it not that the example of Prussia should be followed; and, in order that the schools to be provided *by* the nation shall be beneficial *to* the nation, that all direction of the schools of secular instruction shall be denied to sects, as such, dominant and dissenting; and that all schools shall be constituted on the principle adopted by the Model Infant Schools of Wilderspin. The author begs to protest against the construction of one word above written, as intending disrespect to the dominant sect of either England or Scotland. To the latter he himself belongs; but he has never considered himself as a member of more than of a sect; while he entertains charitable and respectful feelings towards all other conscientious sectarians. Were he to enter a child of his own at the infant or advanced school, under the proposed national plan, he would do so without demanding or expecting any deference to his own dogmas more than was shewn, or he should wish to be shewn, to those of any other sectarian who placed his child there. He would know that his chief object for his

* This conduct, on the part of the Catholics of Glasgow, was, when it took place, unnecessary, although I doubt not it was conscientious; and I was assured by the Catholic Bishop of Edinburgh, and some of his clergy, that they would have no scruple in advising their people to send their children to the Edinburgh Model School, which they visited, in which the religious teaching is precisely according to Dr Welsh's handbill. Since that time the Infant Schools in Glasgow, as far as known to me, are in the hands of the Established Church exclusively. They may be called Schools of Infant Theology, where the doctrines of *one* sect are authoritatively instilled, to the utter exclusion of freedom of thought in after life. This is Popery in its worst form, which all sects ought to denounce. We hold this to be a complete perversion of the very purpose of Infant Schools; yet it is said that even a liberal Government have fallen into the error of giving this system money.

child *in school* was secular knowledge, and that he possessed another, and, in his own view, a much fitter school, elsewhere, for religious instruction, in which the pastors of his own persuasion are the teachers; but he should be sorry indeed to see even those pastors influencing the general religious inculcation of the secular school, and thereby driving away from it the children of all other conscientious sects. The author is further aware that what he has now said will be approved of by a very large proportion of the clergy of Scotland, many of whom sanction and give active assistance to infant and other schools established upon what is called the liberal footing.

Nothing more is wanted than the degree of liberality now advocated, to obtain for Britain at large the invaluable boon of popular education. If dominant sects are listened to, we shall never see the day of its coming; our people will remain uneducated secularly, nay uneducated religiously, and in their present state of debasement and suffering. It is trusted, it is entreated, that the conscientious of the dominant sects will lay the state of the question to heart, for it has come to this issue,—EDUCATION TO EMBRACE ALL SECTS, OR NO EDUCATION! Let them not, by holding out, defeat both our object and their own. The Government once persuaded that this is the alternative,—and there can be little doubt that they are so persuaded, and moreover that a large majority of the Legislature are so too,—ought not to wait till they succeed in removing prejudices and reconciling clashing interests. On them a tremendous responsibility rests; the state of the country calls for the education of the people with a voice which overwhelms the dull and feeble tone of sectarian opposition. An immense increase of political power has been given to a class as yet but imperfectly educated. Is it reasonable to expect a wise use of that power, without a great enlargement of the means of education? Let the opponents of such extension of enlightenment reflect that they cannot deprive the people of their political power, by refusing them the means of using it well and wisely. Finally, let the people do their duty to themselves, and demand from the nation that intellectual and moral elevation, to which their burdens, their labour, their common nature, entitle them.

III. ENCOURAGEMENTS.

Difficulties and obstacles lessened, let us trust, or removed, the author's concluding topic has a more animating title. Our hopes that the day of popular enlightenment has actually dawned are various.

1. The Press has for some time powerfully advocated this grand necessity. The lead was taken by the Edinburgh Review. A greater proportion of its pages have been devoted by that Journal to the subject, than by any other; and there has been a gradual enlargement of its views during the last sixteen years; so as to give reason to hope, that it will soon go all the lengths of this treatise. Decidedly next it in labour and liberality, and equal in eloquence and power, on the subject, is the Foreign Quarterly Review. The Westminster Review advocates popular education; the Quarterly Review fears the effect of over-educating.

The Quarterly Journal of Education, published under the superintendence of the Society for the Diffusion of Useful Knowledge, now twenty numbers old, is an invaluable repository of information and sound principle. The labours of this Society, generally, are above all praise. The Educational Magazine and the Annalist have both appeared since the first edition of this work.

Professor Pillans, of the University of Edinburgh, in his "Letters to Thomas Kennedy, Esq. M. P.," and late one of the Lords of the Treasury, has made a powerful contribution to the light existing on the subject; especially by exposing the absurdities which are, to this day, sanctioned in schools.

Mr Combe's Lectures have been already referred to, as have Dr Drummond's Letters. The daily and weekly press afford more examples of zealous national educationists than I have space to enumerate. In London, the Courier, Morning Chronicle, Herald, Spectator, and Examiner, may be particularized. In Edinburgh, the Scotsman is pre-eminent on the subject, having, in December 1828-9, published a series of leading articles, which might be collected into a volume worthy of the front rank of the discussion. The Edinburgh Weekly Chronicle ably supports the same cause, as a direct consequence of its liberal and philanthropic principles. In Glasgow, the Free Press and Argus advocate national education; and throughout the provincial press there is much doing

to reconcile the country to the gigantic effort which they *must* soon be called upon to make. Chambers's Journal, with its immense circulation, is a pillar of the cause.* In short, the reading public are busy with the subject: it meets them wherever they turn; it concludes every official report of inquirers into the state of the manual-labour classes, in all their relations and conditions, as the panacea, the *sine qua non*, of their permanent improvement; while the *want* is felt by all whose duties or avocations bring them into contact with the manual-labour population.

2. If pride be a legitimate motive for nations, our's ought to be piqued by the fact—I am inclined to call it the *encouraging* fact—that we are outstripped in the educational race by other countries. Germany is our teacher, not merely in the matured national plan of Prussia, so often referred to, but very generally over the empire. I have seen, for example, and wish I had space to detail, an account of the valuable education given at Hesse Cassel, and Gottingen. It is after the Pestalozzian method of *reality*, and, besides all the usual and instrumentary branches admirably taught, includes useful knowledge, practical scientific study, manual labour, and bodily exercise; while Latin is given to those only who desire it. A youth educated in this manner presents an instructive contrast to any thing our ordinary schools can boast of; and the pupils, be it marked, leave the school at fifteen and often at fourteen. France some years ago sent a special educational mission to Prussia, and has proceeded on the report of M. Cousin† to organize a splendid system of national education. The first year's grant was L.600,000. The British legislature the same year voted L.20,000. In April 1834, the minister of public instruction, M. Guizot, presented a report to the king, which no friend of his species can read without admiration and delight. It forms a large quarto volume of 471 pages, introduced by an explanatory treatise, which proves the French minister of public instruction to be one of the most enlightened moralists in Europe. As a statistical work, it is also of great value.

The machinery of M. Guizot is substantially modelled on the Prussian; but, as containing a more extensive country

* The periodicals entitled *Information for the People*, and *Historical Newspaper*, both admirable publications, have, in consequence of the other duties of the Messrs Chambers, been brought to a close.

† Translated into English by Mrs Austin.

and larger population, it is necessarily more comprehensive. The presiding genius over the working of the whole is the minister of public instruction. He is assisted by a board which communicates with inferior boards, of which there is one in each of the departments of France. Under the departmental board are the communes, the schools in which are placed under a most perfect system of inspection and visitation. A normal school for training teachers is established in each department, and a public primary school in every commune. Private schools are permitted, but the teachers of these are licensed by the government, that those who resort to them in preference to the public schools may not be cheated by ignorant pretenders. At the public schools the education is gratuitous to all who cannot pay for it. The experiment is to be made to render the resort free and not compulsory. From the effect of example and shame, with such splendid spectacles so near her, England cannot long remain an uneducated country.

But in no country in the world has more been done for popular education than in the United States of America, and that alike in finance, machinery, and matter. The New England States have, like Scotland, long enjoyed establishments for popular education; but have outstripped Scotland in the suitableness of their education to the wants and progress of the age. Free schools exist on the most extended and liberal scale for the great body of the American people; academies for those who can pay for education; and colleges for advanced students. In Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Delaware, Maryland, and Virginia, the system advocated in this treatise is substantially adopted, namely, education to the people furnished FREE by the State. The experiment has been tried and has succeeded. Those who yet hesitate to introduce the *free* system in this country, for the prejudice in favour of school fees is fast giving way, are referred to the example of America, where the free schools are fully attended, and the instruction valued, although *not* paid for. For a population amounting to two millions, something under that of Scotland, there are from ten to twelve thousand excellent efficient free schools, or one FREE school for every two hundred inhabitants. In some of the States, the funds are entirely raised by tax, and partially in such others as have a permanent education fund of their own. New Hampshire and Vermont, for example, in order to raise

a separate and permanent fund, lay a duty of one per cent. on the capital of the banks. Connecticut has an education fund of nearly two millions of dollars, derived from the sale of lands reserved in Ohio. Delaware also has an independent fund, and gives the benefit of it only to districts who raise a sum equal to the grant by *taxation*; not trusting, it is important to observe, to voluntary contribution. New York has a fund of about two millions in stocks and other securities, and nearly a million acres of lands, all devoted to the *free* education of the people. This splendid capital affords an annual revenue of nearly a hundred thousand dollars. Besides this, a tax is levied, so that above half a million of dollars is annually expended by the public of the United States on *free* education! Pennsylvania exhibits an example of perhaps the most liberal and unqualified freedom of education of any of the United States; and there, as also in Massachusetts, not only substantial useful knowledge, but enlightened moral training, are well understood and practised. Views quite up to the pitch of the most novel, humbly advocated in this volume, are current in most of the States. The author has received much gratifying information on this head, since his first edition from Mr B. W. Richards, late Mayor of Philadelphia, who recently visited Edinburgh. On perusing a printed report penned by that accomplished and public-spirited citizen, in his capacity of Chairman of the Committee of Management of the Girard College of Philadelphia, it was truly gratifying to find the most advanced and enlightened educational principles recommended for adoption in that noble institution; and it was still more satisfactory to observe that, in recommending these principles, Mr Richards did not exceed the liberal and enlightened directions of the testator.* Mr Girard says in his will,—“I wish the pupils to learn *things* rather than *words*, and I do not forbid, but I do not recommend, Latin and Greek.” He directs the utmost attention to moral training, but, from his dislike of sectarianism, he resorts to a novel mode of excluding its distractions from the minds of the pupils. He strictly enjoins the management to refuse admission to clergymen, without distinction of sects, even as visitors within the walls. “In making this restriction,” the testator proceeds, “I do

* Stephen Girard was a merchant of Philadelphia, who died in 1831, leaving two millions of dollars for the establishment of a college or school for the maintenance and education of one thousand orphans.

not mean to cast any reflection upon any sect or person whatsoever ; but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which existing doctrines and sectarian controversy are so apt to produce ; my desire is, that all the instructors and teachers in the college shall take pains to instil into the scholars the *purest principles of morality*, so that, on their entrance into public life, they may from inclination and habit, evince “ benevolence towards their fellow creatures, and a love of truth, sobriety, and industry ; adapting at the same time *such religious tenets* as their matured reason may enable them to prefer.” Upon the strength of the words above printed in Italics, the committee of management have unanimously introduced the Bible without note or comment. It is not enjoined by the testator, but it is not excluded, and the whole scope of his will is in consistency with it. The purest morality is undoubtedly the morality of Christianity ; and there cannot be a more efficient mode of impressing this truth, than by familiarising the young with the identity of the morality of Scripture and Nature, proceeding as they do from the same Author. The Trustees cordially respond to the testator’s anxiety to preserve freedom of conscience and choice of religion, and to his objection to discussion with the young of points merely doctrinal, and the mysticism of human dogmas ; and to his opinion that accountability to Omnipotence alone in matters of opinion is the inherent right of freemen. The Report agrees with the author of this volume in disapproving of prizes as a stimulant to exertion in schools, and for the same reasons, viz. that they address selfish and ignoble feelings, engender envy and malignity, and, by absurdly rewarding natural gifts, discourage industry. The whole report is written with a feeling and eloquence, and with a justness of reasoning and beauty of style, which render it a document highly creditable to its author, and indicative of a great advance in sound, enlightened, and liberal views on the other side of the Atlantic. Since Mr Richard’s return to America, I have received from him the “ Constitution and Plan of Education for the Girard College for Orphans, with an Introductory Report laid before the Board of Trustees, by Francis Lieber.” This document forms an octavo volume of 227 pages ; and while it is a clear practical plan for the institu-

tion, with rules and regulations for its government, is likewise a profound and enlightened treatise on education generally. There is a laudable ambition manifested by Mr Lieber, and seconded by the managers, to render this great seminary as perfect as possible, so as to give it something of the character of a model not only for the other American states, but for the world. Every friend to education will encourage their efforts by his sincere and cordial approbation, and rejoice that there is an institution any where with such means and such objects.

3. The encouragement by our government of the object of national education, has manifested itself in other ways besides the grant just alluded to. Evidence of the state of education throughout the country is sought for officially. A Home-office circular has been issued to teachers all over the empire, ordering returns of the number of pupils, their religious persuasions, education communicated, salaries of teachers, &c. Lord Brougham addressed extensively the trustees of public charities, inquiring if they are inclined to concur in a consolidation of their funds for the purposes of national education. The subject has been often incidentally discussed in both Houses of Parliament, with scarcely an unfriendly voice to the project of popular education as a national object; and, in 1833, the subject was brought boldly before the House of Commons, by Mr Roebuck, member for Bath, who moved resolutions, that the House should pledge itself to an early consideration of the great measure of popular education; and particularized the necessity of an infant school, and school of industry, in every parish. The resolutions were negatived solely on the ground of their involving a pledge, which was thought premature; but the discussion elicited the feeling of the House, and was decidedly favourable to popular education. After that discussion, Lord Brougham, then Chancellor, long the most zealous and powerful champion of national education, in a speech delivered at York in September 1833, may be said to have declared to the country, from authority, the readiness of the Government and the Legislature to extend the blessing of education, as soon as the people are prepared in earnest to ask for it. His memorable speech, in the House of Commons, on 8th March 1818, is an epoch in the history of the cause. The Education Committee of 1818, was of his suggestion, and he himself was the most enlightened and efficient member of it. What has been called its

Digest of information on the state of the country, and its wants in the matter of education, is a statistical document of great value ; and the “ Practical Observations” which Lord Brougham published, have done much to remove prejudice and ignorance on the subject. It is now eighteen years since these discussions, and since his famous Education bill ; yet popular education, as he observed at York, has not greatly advanced. It is earnestly hoped, that he himself will come to think that a much bolder and higher act of legislation is absolutely necessary, than he at first contemplated ; that the new political position of the people, then undreamed of, demands it ; and that the public mind, greatly advanced beyond what he had to struggle with in 1818, is much better prepared for its realization.

Such legislation is now farther advanced than the author thought, or dared even to hope, when, in his first edition, he wrote the preceding words. Two Select Committees of the House of Commons have since sat on the subject of National Education. One for England has sat two sessions. It was moved for, in 1834, by Mr Roebuck, Member for Bath, to inquire into the state of education in England and Wales, and the effects of a grant of L. 20,000 made in 1833. The Committee, presided over by Lord John Russell in 1834, and by the Earl of Kerry in 1835, have gone much farther than the apparent limit of their commission, for they have been engaged in an extensive inquiry into the general principles of popular education. The evidence of both of their sessions has been reported ; and, of course with various opinions given by the witnesses, has touched upon all the most important topics treated of in this volume.* The other Committee, moved for in session 1835, by Mr Wyse, Member for Waterford, and presided over by that enlightened educationist, and eminently liberal and accomplished man, was for Ireland. They have not yet reported the evidence of their two sessions ; but the author has the best access to know that the inquiry went to the very root, and he looks forward to the Report of that Committee with the most cheering anticipations.† Of the Irish Committee Lord Kerry was also a mem-

* Since the last mentioned report his country and his species have to deplore the death of Lord Kerry.

† The author had the honour of giving evidence before Mr Wyse’s Committee, and as his examination occupied the entire sittings of seven days, he need scarcely say that all his views on the subject will be found in his evi-

ber, and, through him, there will be found, so far as the evidence in each Committee shall sanction it, a concurrence and union of views in the reports, which will give to both an increased weight with the Legislature.

4. The meeting of teachers, held on the 15th March 1834, at Dumfries, is well worthy of notice, as a sign of the times. Their resolutions on the necessity of great improvement in the modes of education all over the country, after the example of Germany, Prussia, France, and America, their unqualified condemnation of the engrossing study of Latin and Greek, their concurrence in the enlightened views of Mr Combe, and their formation of themselves into a society,* have been hailed by all friends of national education, to whose knowledge they have come, as highly honourable to all concerned.

5. The last, and not the least, encouragement consists in the actual improvement made and making in the *substance* of education itself, in the British dominions. In the possession of Infant schools, alone, we have an advantage fully equalling all that is enjoyed by the countries alluded to as before us in other respects, but which have not yet adopted these, the only means of efficient moral training. There are, in England, schools of *real* knowledge, in which almost every thing is taught recommended in chapter V. of this treatise. There are Dr Mayo's school at Cheam in Surrey, Messrs Morgan and Emmertons at Hanwell, Middlesex, and the establishments of the Messrs Hill at Hazelwood, near Birmingham, and Bruce Castle at Tottenham, near London; and it is well known, that these schools serve as models to others, and that the system of imparting real useful knowledge to the young is extending. In Mr Bruce's Academy, in Newcastle-upon-Tyne, in addition to the useful branches, which need not be enumerated, the following philosophical courses are taught: "Chemistry, electricity, magnetism, and pneumatics, as connected with physical geography, meteorology, &c.; natural history, with reference especially to the mechanism and physiology of the human frame making Paley's Natural Theology the text book, mental philosophy, the evidences of Christianity," &c. There is another excellent seminary in Bath, under the direction of

dence when reported; and as there are practical details in that evidence which would not suit a general treatise, he uses the freedom to refer the reader to the Report of the Irish Educational Committee, when it shall appear.

* The Dumfries and Galloway Education Society.

Messrs Clark, another at Overton, near Liverpool, under Mr Voelker, the best I have yet seen in England, under Dr Jerrard at Bristol, and many others are now rising up in England.

In Ireland there are the Belfast Academy, under Principal Bryce, which has been for several years far in advance of every seminary of which I have heard in Ireland, and equal to any one in this country. Dr Drummond is Professor of Anatomy and Physiology in the Royal Institution of that town, and has greatly contributed to its repute, especially as a naturalist. In 1828, mineralogy and geology were added to the usual course of geography. Into the study of these subjects, the pupils, *from eight to eighteen* years of age, ALL entered with the greatest alacrity; insomuch that some apprehension was at first entertained of these fascinating pursuits leading them away from their regular studies. But instead of this being the case, there was speedily a marked improvement in the manner in which the other duties were performed, by those who had devoted themselves most passionately to mineralogy and geology. The National education of Ireland has been already alluded to, and its school-books.

6. In Scotland, we have had for a number of years Mr Wood's school in Edinburgh, in every way excellent, except in omitting practice on realities, and scientific exercises; the Circus Place School, which was established upon the *real* system, though it is rather thought not to have very rigidly adhered to it; and much of the best of both, in the Davy Street Lancasterian School, taught by Mr Dun. Mr Chalmers's seminary at Merchiston Castle, both for intellectual and moral training, is greatly advanced. The English department of the High School of Glasgow, under Mr Dorsey, is itself a complete education to those who do not need Latin and Greek. Mr Cunningham's Edinburgh Institution has already been mentioned, and a letter from him is published in the appendix.* The allusion to him suggests the system of Mr James Black,† for teaching a language simultaneously to any number that can hear his voice, or see his illustrations; the whole pupils repeating the words after him for the sake of pronunciation. The

* The old grammar schools are *perforce* sanctioning and adopting, while they continue to denounce, these extensions of education. It is amusing to see the *modifications* of the old system by the new claimed as a title to popularity, in their advertisements.

† Late English Preceptor to the Duc de Bordeaux, and now in Liverpool, where he has induced the formation of an institution for improving clerks and apprentices.

author has witnessed this mode of teaching, and has had occasion to see proofs of its success, both in Latin and French. Mr Black, two years ago, under the sanction of the Principal and the Senatus Academicus of the University of Glasgow, lectured in the Humanity Class-room to crowded and approving audiences. His system is well worthy of consideration in any plan of abridging the time devoted to the acquisition of languages ; a matter on which Dr Jerrard has thrown much light.

On the Continent, I have much pleasure in recommending the establishment of M. Gaggia at Brussels, and the Academie d'Orleans in France.

These various improvements, in the substance of education, are enumerated among the encouragements to the friends of a National plan, inasmuch as they furnish the materials, already tried and proved, which, with a little arrangement, may be combined into a complete system of popular education, on sound practical principles. I use the term popular, as including the entire people. The parish schools, as they *then* would be, will bring the choicest education, for children from two to fourteen years of age, to the doors of all the rural inhabitants ; and assemble children of *all ranks* in the same school-hall, as they now meet in the same church. The well-trained child of the peasant will bring no contamination to the child of the squire ; on the contrary, their early association in the interesting employment of moral and intellectual improvement, will at once afford the means, so much desired, of softening down that harsh ridge, which at present separates the manual-labour class from those above them, with all the jealousy of *caste*, and all its hatred, hostility, and danger ; and will lay a foundation for that respect and kindly feeling towards our externally less favoured fellow-men, which, in the certainty of a return from them of good will to us, would change into moral sunshine on the universal face of society, that scowling "winter of our discontent," which, in the very nature of things, is the effect of the reign of the selfish faculties. In large towns, the indiscriminate mixture of all ranks in the National schools might at first sight be a subject of hesitation ; but it is just in great towns where it will be less called for, till it can be safely trusted ; as the means of separate education will there be more easily procured. But those who in towns have recourse to schools of their own, will do well to remodel them on the National plan. The repugnance to endure contact with the lower classes, even in the pure and elevated exercises of in-

tellectual and moral pursuits, it is perhaps scarcely fair to lay to the account, in all, of the inferior feeling of pride, exclusively. In some, no doubt, there is a constitutional haughtiness, vain-glory, and selfishness, which reap self-consequence from the very contemplation of a large mass of social inferiority. To the predominating inferior faculties it would be positive pain to witness an upward movement, from that low level which they feel to be necessary to contrast with and give full effect to their gentility. Nay even in more generous minds, there is a sort of fixed custom of separation, a habit of feeling as if the line of distinction were of Nature's own drawing, but a feeling, originating in the unconcealed haughtiness of barbarism, and disowned by utterly unheeded Christianity, which has become the *maniere d'être* of a greatly more advanced society. This is too strong for even more generous sentiments which would wish to see the line removed, by the insensible operation of a self-elevating progression in the humbler classes. While the actual inferiority, physical, intellectual, and moral, of these classes, in all that renders human intercourse desirable, has resulted from the "abandonment" to which they have been "left;" yet the very existence of that grossness, from which refinement shrinks, is a formidable obstruction to that contact, which, to a considerable extent, must be the first step of a process of popular improvement, and which, as that improvement advances, must and will extend. We have more *anti-gothic* lessons to learn than many are aware of, before the causes will disappear which entail upon society so much suffering and so much insecurity.

A *moral* reform, of a nature and magnitude which will reduce our *political* to an insignificant item in the account of inevitable human progress, is no longer optional to us.* It is vain to attempt to banish from our thoughts the unwelcome necessity, the severe trial to our selfishness, of *condescending* to be just, benevolent, and Christian; it is ignorant barbarism to scorn and ridicule "these duties as Utopian fancies." If, on a sound interpretation of the Creator's design, as manifested in his works, and confirmed in his Word, it must be admitted that there is much of what is called "false position" in society; in other words, that the propensities or law in the members, almost to the exclusion of the sentiments or law in the mind, regulate or rather derange the social system;—if

* The political reform is *external*, the moral is *intrinsic*, and above all party spirit as it is, is necessary to the stability and efficiency of the political.

money-getting and sensual enjoyment shall continue to be the business of life ; and, as the cost of these, the bodies, minds, and souls of seven-eighths of our countrymen, shall remain unheeded by us ; if we shall hug to our bosoms our invidious distinctions, and our accumulations often far exceeding all reasonable superfluity, while a moderate relaxation of our grasp would ease the strained sinews of the social frame, to their remotest vibration, and allow to ourselves a disengaged hand to aid, and to our relieved fellow men the time and the capability to receive, the intellectual, moral, and religious blessings, for a participation in which, faculties were given them by an All-wise God,—then let us not complain that our heavy social evils are not removed, and that we live in constant insecurity, dissatisfaction, and alarm. It is exploded drivelling to call this a levelling of all distinctions. No distinction of God's appointment, none that ought to exist in well constituted society, none on which Christianity does not frown, will or can be levelled. Worth and talent, and even wealth duly regulated, will ever continue to distinguish their possessors ; and these will suffer no diminution by the elevation of a once neglected suffering mass to a higher level of temporal enjoyment, and eternal hope, than they actually occupy. The mountain will tower above the sea, as it towered primevally, although the valley below, once a noisome swamp, be elevated, purified, and enriched, by the alluvial stream ; and human distinctions, of God's, and not man's, creating, will point upwards to their native heaven not less that the social region, which they at once adorn and bless, has risen around them in all the elevation, and all the sunshine, and all the verdure of prosperity, of virtue, and of peace.

money-getting and sensual enjoyment shall continue to be the business of life; and as the cost of these, the bodily needs and needs of social rights of our commonwealth shall remain unmet by us; if we shall pay to our business our inevitable distinctions, and our accommodations shall far exceed all reasonable equality, while a moderate relaxation of our grasp would ease the strained sinews of the social system, to their wildest vibration, and allow to ourselves a disengaged hand to aid, and to our relieved fellow men the time and the capability to receive the intellectual, moral, and religious blessings for a participation in which facilities were given them by an All-wise God—then let us not complain that our heavy social evils are not removed, and that we live in constant insensibility, dissatisfaction, and alarm. It is expounded dwelling to call this a leveling of all distinctions. No distinction of God's appointment, none that ought to exist in well constituted society, none on which Christianity does not throw will or can be leveled. Worth and talent, and even wealth, duly regulated, will ever continue to distinguish their possessors; and these will suffer no diminution by the elevation of a once neglected suffering mass to a higher level of temporal enjoyment, and eternal hope, than they actually occupy. The mountains will tower above the sea as if towered higher; valleys, although the valley below, once a noisome swamp, be elevated, purified, and enriched by the alluvial streams; and human distinctions of God's and not man's creating, will point upwards to their native heaven, not less that the social region, which they at once adorn and bless has risen around them in all the elevation, and all the richness, and all the verdure of prosperity of virtue, and of peace.

APPENDIX.

APPENDIX

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No. I.

EXTRACT FROM THE FIRST REPORT OF THE EDINBURGH INFANT SCHOOL SOCIETY.

Edinburgh, 18th May 1832.

At a General Meeting of the Edinburgh Infant School Society, held this day in the Assembly Rooms, George Street, followed by an Exhibition of the Pupils of the School, ROBERT WARDLAW RAMSAY, Esq. in the Chair, the following REPORT, by the Committee, called the Ordinary Directors, was read, and ordered to be printed for circulation.

THE Committee deem it expedient to preface this their First Report, with a short exposition of the principles of this association for the purposes of Infant Education:

First, As it is well known that the Feelings or affections of human nature, in common speech termed the Dispositions, furnish the impulses, according to their direction, to virtue or vice, it is important to address education directly to these feelings, and thereby to combine moral with intellectual training, instead of confining education, as has hitherto almost exclusively been done in Schools, to the latter alone.

Secondly, The Dispositions are capable of great improvement by systematic practical training, brought to bear, by exercise, directly upon themselves; and positive institutions, founded upon this truth, are valuable as they are new to society.

Thirdly, The Dispositions are most pliable and capable of a bent to good in infancy, before bad tendencies are formed, and bad habits are confirmed; and, therefore, moral training ought to commence with the earliest manifestations of human feeling.

Fourthly, Mere precept will not establish those moral habits which flow from well regulated dispositions; and although example may do much, it is apt to operate only for a moment, leaving the mind that

has been swayed by it still liable to the influence of example in any other direction. PRACTICAL EXERCISE IN MORAL HABITS for a course of time, is the essence of moral training. To attain this exercise, it is necessary to collect infants in suitable numbers, to form a society of equals, in unrestrained but well observed intercourse, where the selfish feelings may be regulated, and the social strengthened and improved; in which the *practice* shall be habitual of cleanliness, delicacy, refinement, good temper, gentleness, kindness, honesty, justice, and truth; confirming good tendencies in the mind, and leading to virtue in the conduct;—while at the same time the body is strengthened by a judicious use of air and exercise.

Fifthly, In this manner the dispositions are prepared as a soil for the precepts and spirit of Christianity; and these last judiciously sown, as the foundation of morals, will not, in after life, be listened to merely as abstract ideas on Sundays, with no application to ordinary life, but will be felt as practical laws, regulating every part of everyday conduct.

Lastly, Intellectual training, though of secondary importance in Infant Education, should form, nevertheless, provided it be calculated to interest and amuse, and never to overtask, an important object in an Infant School. For the vigorous development of the faculties,—before they have been wasted on mere letters, words, and signs,—practical lessons on *real objects*, and their relations to each other and to the pupil, constituting real ideas and useful knowledge of common things, should be the main intellectual occupation of Infant Schools; to which end the objects themselves should be presented, and their nature and qualities explained, while the printed signs or reading will be easily incidentally, and almost insensibly conveyed.

* * * * *

The Committee have much pleasure in reporting, that the progress of the School, under the tuition and superintendence of Mr and Mrs WRIGHT, has all along been, and continues to be, in the physical, intellectual, moral, and religious branches, most satisfactory. Impressed besides, as the teachers both are on principle, with the vital importance of cleanliness, ventilation, air, and exercise, and of the alternation, *at short intervals*, with the children of lesson and sitting with play, they enjoy the satisfaction of witnessing strength and health restored to the weak and sickly, and increased vigour manifested by the robust; while the guiding principles of the system have all along continued to direct their steps, which have not swerved to either hand into paths which may lead far away from the results to which this Society looked when they associated. Mr WILDERSPIN, though distant, continues to guide the Edinburgh Model Infant School; and will continue to do so, till its Directors are well convinced indeed, that something better than this system can be substituted.

Visitors, who are numerous, have been much gratified by the varied knowledge of objects and their relations exhibited by such young children. The Teacher has himself collected a little museum of articles, calculated to impress, in a systematic manner, a great number of natural qualities and effects. The friends of the Institution might

greatly increase this collection, by sending articles which are to be found in their drawers and shelves as useless lumber.

The attainments of the children in scripture knowledge afford the best commentary upon the method adopted for the earliest "inculcation of Christian Truth," and it is remarkable, that when a choice is given to them of the kind of anecdote to be told them by the Teacher, the vote is, in most cases, for a scripture story.

The whole economy and system of the play-ground has fully answered the most sanguine expectations entertained of it. *Here* is the true Infant School; the school-room is but an accessory. In the play-ground are acquired cleanliness, cheerfulness, health, activity and resource; and social affections are exercised and practised. The results in all these particulars are most cheering. Strangers are struck with the healthy, cleanly, happy, active and intelligent aspect of the groups. Dirtiness, indelicacy, and filthiness are unknown; and habitual kindness, civility, justice, and scrupulous honesty, rule the intercourse of the little community. Pieces of bread have often lain untouched within the reach of the whole school for days, when forgotten by their owners. Instances of dishonesty have occasionally occurred, but they never have, without being made a lesson both to the little offender and his playfellows. The Teacher having been directed to keep a record of instructive occurrences, has furnished many instances of the practical working of the system; to which the Committee have much satisfaction in adding the answers of above thirty of the parents, to a circular letter addressed generally by the Teacher, to obtain the opinion of the effect upon the children of attendance at School. A few specimens are printed in the Appendix of those grateful testimonies. The letters are of course from the most respectable class of parents; but there are many whose children are reaping perhaps comparatively the greater good, who themselves are of a character which cannot appreciate, and an education which cannot acknowledge it. It is only the Teacher, and those who, like him, has visited the homes—if homes they can be called—of many of the poor children, that can estimate the contrast between the squalor and wretchedness of these abodes, and the light, air, cleanliness, warmth, cheerfulness, occupation, goodwill and happiness of the infant school and play-ground; and who can fully comprehend why the resort to school is so willing, and the stay so lingering. The Committee cannot withhold an affecting instance. One of their number when visiting the school, had his attention attracted by a little girl of about four years of age, who was remarkable for the gentlest demeanour, and, at the same time, the most miserably starved and wretched appearance. The child seemed to cling to him in the play-ground, and repeatedly took hold of his hand or his coat. To complete the picture of infant misery, one eye exhibited the mark of a severe blow. The Teacher's account of the little creature was, that she was the child of a drunken mother, who gave her a *black eye* in a fit of fury! This woman, he added, occasionally visits the school, where she creates a disturbance, sometimes abusing him for detaining her child, and sometimes for not detaining her. The child often comes without her breakfast, and without a mouthful of food for the day,

a want which Mr and Mrs WRIGHT have as often supplied, even at the hazard of encouraging the evil which they deplore. Mr WRIGHT's explanation of the poor child's drawing near to the Director was touching. "She is a gentle child," he said, "very unlike her mother, and seems to associate with school and every thing about it, that protection and kindness to which at home she is a stranger."

As a school for teachers of Infant Schools, the Edinburgh Model School has, for its duration, done a fair portion of work; and it has been found that there is a variety and intensity of interest in the system, which is calling forth a class of minds very superior to those of ordinary schoolmasters; one and all of them increase in zeal as they advance practically in their studies; affording a satisfactory prospect of a command of efficient labourers, as the harvest of Infant education ripens, and the demand extends. When Mr WRIGHT was unfortunately laid aside by illness, a young man, who had spent many a leisure hour in the school, left his occupation as a journeyman printer, and efficiently supplied the vacancy for many weeks; while another young man, the son of the building contractor, witnessing Mr WILDERSPIN's first training of the school, as he worked about it as a carpenter, picked up with alacrity and eagerness the whole plan, studied the book, mastered the songs, and actually established a gratis Infant School of his own, of between thirty and forty pupils, which he still teaches in the evenings after his work hours! * The Committee know that many young men are contemplating the fitting of themselves for the interesting occupation and the independence, which the multiplication of Infant Schools offers them. The example of Edinburgh (herself in the wake of Glasgow, whose success has led to many Infant Schools in the west of Scotland), has produced Infant Schools already at Aberdeen, Dundee, Kinghorn, Dunfermline, Portobello, Inverness, and Dingwall, and they are projected in other towns and places all over the country.

JAMES SIMPSON, *Chairman
of Ordinary Directors.*

APPENDIX TO FIRST REPORT.

I.—*Effects of the Moral Training.*

1. Incidents to shew the good effects of exercising Kindness and Consideration for others, in opposition to reckless Mischief, Hardheartedness, and Cruelty; vices which render the lower orders dangerous and formidable.

1. Two of the children, brothers, about five and four years of age, coming one morning late into school, were to go to their seats without censure, if they could give an account of what they had been doing, which should be declared satisfactory by the whole school, who should decide. They stated, separately, that they had been contemplating

* This young man and Mr Wright are both since dead.

the proceedings of a large caterpillar, and noticing the different positions of its body as it crossed their path—that it was now horizontal, and now perpendicular, and presently curved, and finally inclined, when it escaped into a tree. The master then asked them abruptly, “Why did you not kill it?” The children stared. “*Could* you have killed it?” asked the teacher. “Yes, but that would have been cruel and naughty, and a sin against God.” The little moralists were acquitted by acclamation; having, infants as they were, manifested a character which, were it universal in the juvenile population, would in another generation reduce our penal code to a mass of waste paper, in one grand department of its bulk.*

2. The teacher mentioned to the children one day, that he had been occupied about a boy and girl who had no father or mother, and whose grandfather and grandmother, who took care of them, were bedrid and in great poverty. The boy was seven years of age, too old for the Infant School, but some gentlemen, he said, were exerting themselves to get the boy into one of the hospitals. Here he purposely stopped to try the sympathies of his audience for the girl. He was not disappointed, several little voices called out at once, “O! Master! what for no the lassie too?” He assured them that the girl was to come to the Infant School, and to be boarded with him and Mrs Wright; and the intelligence was received with loud plaudits.

3. One day when the children were in the play-ground, four boys occupied the boys’ circular swing, while a stranger gentleman was looking on with the teacher. Conscious of being looked at, the little fellows were wheeling round with more than usual swiftness and dexterity, when a creature of two or three years made a sudden dart forward into their very orbit, and in an instant must have been knocked down with great force. With a presence of mind and consideration, and with a mechanical skill, which to admire most we know not, one of the boys, about five years old, used the instant of time in which the singular movement was practicable, threw his whole body into a horizontal position, and went clear over the infant’s head! But this was not all: in the same well employed instant, it occurred to him that that movement was not enough to save the little intruder, as he himself was to be followed as quick as thought by the next swinger. For this he provided by dropping his own feet to the ground and stopping the whole machine, the instant he had cleared the child’s head! The spectator of this admirable specimen of intellect and good feeling, which was all necessarily the thought and act of a moment, had his hand instinctively in his pocket for a shilling, but was stopped by the teacher, who disowns all inferior motives for acts of kindness and justice. The little hero, however, had his reward: for the incident was related by the

* This instance of practical mercy occurred strongly to my mind, one day last spring in London; when passing along a street, I saw several big boys with a live mouse at the end of a string; I returned in a few minutes the same way, and found they had killed it, and were *beating it to atoms with their sticks!!*

teacher in full school, in presence of the strangers, and was received with several rounds of hearty applause.

4. J. J. accused H. S. of having eat up J. J.'s dinner. It was proved by several witnesses, that H. S. not only appropriated the dinner, but used force. The charge being proved to the satisfaction of the *Jury* (the whole school), the same tribunal were requested by the teacher to decide what should be the consequences to the convict. One orator rose and suggested, that as H. S. had not yet eat his own dinner, he ought to give it to J. J. This motion, for the children always welcome any reasonable substitute for corporal punishment, was carried by acclamation. When one o'clock came, and the dinner was handed over, *coram publico*, to J. J., H. S. was observed by him to be in tears, and lingering near his *own* dinner. They were by this time nearly alone, but the teacher was watching the result. The tears were too much for J. J., who went to H. S., threw his arms about his neck, told him not to cry, but to sit down, and take half. This invitation was of course accepted by H. S., who manifested a great inferiority of character to the other, and furnished an example of the blindness of the unjust to the justice of retribution, which *they* always feel to be mere revenge and cruelty. He could not bear to see J. J. even sharing *his* dinner, and told him with bitterness that he would tell his mother. "Weel, weel!" said the generous child, "I'll gie y'd a' back again." Of course the teacher interfered to prevent this gross injustice; and in the afternoon made their schoolfellows completely aware of the part each had acted. It is not easy to render a character like that of H. S. liberal; but a long course of such *practice*, for precept is impotent in such cases, might much modify what in after life would have turned out a selfish, unjust, and unsocial character.

2. Incidents to shew the good effects of practically exercising Honesty and Truth,—to the end of superseding another branch of criminal jurisprudence.

1. One of the children lost a halfpenny in the play-ground. The mistress was so certain that it would be found and accounted for, that she lent the loser a halfpenny. Some time after, when the incident was nearly forgotten, one of the boys J. F. found a halfpenny in the play-ground, and although no one saw him find it, he brought it at once to the teacher. As the latter knew nothing about the loss of a halfpenny already alluded to, it appeared to him a halfpenny without an owner; but one of the children suggested that it must be the lost halfpenny for which the mistress had given the substitute. "What, then, shall be done with it?" Many voices answered, "The mistress should get it." The girl who lost the halfpenny was called out, and at once knew her own. It was given to her, and she immediately transferred it to the mistress. The teacher then appealed to the whole school. "Is that right?" "Yes! yes! right! right!" was called out by the whole assemblage, with much applause and animation. This last accompaniment of their approbation is

strongly contrasted with the more tranquil and evidently regretting way in which they condemn, when any thing is wrong.

2. A penny was found in the play-ground, which had lain so long as to be mouldy and rusty. It was held up for an owner, but claimed by none. "What shall we do with it?" "Keep it master, keep it." "Why should I keep it? I have no right to it more than any one here." This was puzzling to all, till a little girl, not four years old, stood up and said, "Put it in the box." Many voices seconded this excellent motion, and the master referred it to a shew of hands; up went every hand in the school, most of the children shewing both hands for a greater certainty, and the penny was put into the subscription-box amid cheers of animation and delight.

3. Immediately before the vacation in August 1830, three boys plucked a few black currants, which had ripened on the play-ground wall; fruit and flowers being cultivated to exercise self-denial and refinement in the children. One of the boys kept to himself double the quantity which he vouchsafed to each of the other two, but gave a part to a fourth boy who had seen the transaction, evidently to purchase his silence; but thinking this hopeless, he took back the gift, and struck the boy to give it up, remarking, that as he knew he would *tell*, he the speaker need not lose his berries into the bargain. They all confessed, and expressed their sorrow, except the striker, decidedly in all respects the most guilty, who maintained a bold and hardened countenance. The voice of the school was, however, merciful to them all, which so much affected the last-mentioned offender that he burst into tears. A clergyman, one of the Directors, was present, whose eye the boy caught, and instantly brushed away his tears, and joined in the hymn which was sung at the moment. He staid behind the rest, assiduously assisted the master to put away the things, a civility he never shewed before, and begged to shake hands with him when he went away.

4. P. M. was brought to solemn trial, before the whole school, for keeping up a penny of his weekly school-fee. After the trial and award, which were both just and judicious, the teacher asked the school, "How many of us have been tried now!" A voice called out, "J. H. has been tried." This was indignantly denied by J. H. The teacher turning to J. M., asking him if he had ever been tried? He hung his head and answered "Yes." "What was it for?" "Master, do you not remember yours?" "I do; but are you any the better of your trial and punishment?" "I've never stolen since, any how." "What was your reason for not stealing?" "I listened to the *thing in my breast*, and that told me it was a crime."

J. M.'s offence had been watching, all the time of school, a penny-piece which had been dropped under the stove, and secretly appropriating it when the school was dismissed. His confession bore that his first purpose was to buy bowls (marbles), but he felt so unhappy that he could not *look upon* what he should purchase, and formed the singular resolution to expend the money in something eatable, that

he might get it out of his sight ! This he did, and gave a share to a schoolfellow. He was asked whether his conscience did not upbraid him. He answered, "It did not speak very loud at first ; but I grew very unhappy, and was happier after I was tried and punished." His contrite tears moved the compassion of his numerous judges, who wished to have spared him ; but this was not admissible in the circumstances, and a few pats on the hand was the form of corporal punishment allotted to him. He was sorely tempted, for he confessed that he kept his eye on the penny-piece for two hours before he took it.

5. The following incident was communicated by a gentleman from England, Dr Harrison Black, who, in company with the Chevalier de Frasans, Judge of Assize under Charles X., witnessed the whole occurrence :—The Chevalier de Frasans being present, the master was suddenly called into the play-ground, in consequence of a cry that one boy had struck another on the forehead, so as to make the blood flow : All the children were immediately called in, and inquiry made as to who had been witnesses of the affair. Those who presented themselves were sent into an adjoining room, and the injured party desired to state his grievance. He simply said, T. B. had "struck him with a spade" (which had for a moment been left by a workman), and that he did not believe it had been done on purpose. The offending party being called said, "J. M. had told him he could not lift up the spade, and in trying to shew that he could do it, the blow was given." The witnesses were called in, one by one, and gave their testimony with great clearness, particularly a little quaker girl. They all corroborated the statement of the accused party.

The teacher then asked of the whole assembly of children, "What punishment ought to be awarded ?" The general cry was, "Three palmies" (*i. e.* three pats upon the palm of the hand), because that punishment had been a few days before awarded to H. S. But one boy rose, and exclaimed, "No, that is not fair, for H. S. told a falsehood about the fault he had committed, and T. B. did not tell any falsehood."

The justice of this remark seemed to be generally understood ; and part only of the punishment was determined upon. The culprit was then reminded, that although the blow had not been given intentionally, still he had broken a law which forbade all the children to touch the tools of the workmen, and was made sensible that the punishment was not inflicted because the teacher was angry, but because he, T. B., had broken a law. The truth of this the little offender fully acknowledged to the bystanders, as well as to his master and schoolfellows. The punishment actually inflicted was a gentle tap upon the hand.

Hereupon a new and unexpected scene arose, the *offended party* seeing that all around concurred in condemning the offender, cried out, "I'll find a coachman's whip, and lash him." This gave occasion to another appeal to the children as to the injustice of this threatened second punishment, and ended by the threatener being made sensible that all present were now against *him*." As a proof, he said,

“Don’t be frightened, Tom, I’ll not whip you, or tell my father.” It appeared that he had been so short a time in the school, as not to have become imbued with the governing principles of the place.

7. A little boy came to school with his hands covered with paint. He applied to the teacher’s sister to aid him in his extremity, which she did effectually by dint of hot water and soap. He promised to reward her with a halfpenny, whenever he should get one. She, wishing to try him, asked him some days afterwards if he had forgot his promise. He answered, No, but that he had put the first halfpenny he had got into the poor’s plate at church. Having soon after got a halfpenny from a lady, he rung the teacher’s house-bell, and gave the money to his creditor, who took it, but, after some days, restored it.

3. Proofs of the success of the System, in its fundamental principle of governing by Love, and not by Fear, and that consistently with the most perfect order and discipline.

1. The master one day intimated that he wanted a number of articles, of a kind which he enumerated, to illustrate the lessons. He was next day inundated with all sorts of odds and ends, every child bringing with him something,—leather, feathers, cloths, silk, stones, wood, glass, &c. &c.

2. Accidentally saying that he would come and visit his pupils at their own homes, and, if he did, how would they entertain him, the question was answered by a burst of hospitality, and the number and variety of the articles of cheer enumerated were too much for his gravity. He observed, however, that *whisky* was *not* among the temptations offered him, in the competition for the preference of his company.

3. A parent came one day to the school, expressly to be satisfied on the puzzle, as he said, it was to him, how a *schoolmaster* could render himself the object of love! His own was always the object of terror; and, instead of running to him when he appeared, he and his schoolmates went off in the opposite direction, with the greatest alertness. His boy, he said, runs *to* the master whenever he sees him, and is proud to come home and tell that he has shaken hands with Mr Wright, of whom, as well as of Mrs Wright and Maggy (the latter a worthy of three years old, the master’s child, who sets an example to the whole school) he never ceases to speak.

Mr Wright requested the inquirer to remain, and see how he treated his scholars. He did so, and witnessed the kindness, the cheerfulness, and the fun which never flags, while he saw discipline and obedience at the same time. The children went to the play-ground, and, to the amazement of the visitor, the teacher ran out, crying, “Hare and hounds! hare and hounds!” taking the first character on himself, he was instantly pursued full cry by the whole pack, round and round the play-ground: at last he was taken, and

worried by an immense act of co-operation. In his extremity, he rang his hand-bell for school: instantly the hounds quitted their prey, rushed into school, the door being scarcely wide enough for them, and were within a minute as still as a rank of soldiers, seated in their gallery, and busy with the multiplication table. The visitor went away, with a shrug, muttering, "Na, the like o' that I ne'er saw!"

Many pages might be filled with anecdotes illustrative of the beneficial effects of the system in preventing the numerous fears, follies, envyings, discontents, and prejudices, which render the lower classes so intractable. The superstitious fear of ghosts, witches, &c. is practically removed. A person informed Mr Wright, that as he was crossing a church-yard, not without the habitual dread which from his youth he could not separate from the place, he met a little girl of five years old marching through all alone. "Was she not afraid?" "Not a bit; we learn at the Infant School that ghosts and all that is nonsense." All dirty, gross, destructive, selfish, and insolent habits are proscribed, and carefully prevented: and, above all, *whisky* is held up as the greatest of curses to society, and many a lesson is taught of its effects on both mind and body. The children heard, with much indignation, of a crowd in the street insulting a poor Turk,—of some boys who teased an idiot,—of the mob breaking windows on occasion of the illumination,—and of the people maltreating the Doctors for their kindness in trying to cure the cholera.

N. B. It is unnecessary to give examples of the effect of Intellectual Practice, as there is less novelty in children being trained to acuteness and sagacity; and much of this is capable of exhibition to the public, which is not possible, on set occasions, with proofs of moral advancement. The results in this department, it may, however, be mentioned, are most satisfactory.

II.—*Letters from the Parents.*

In order to ascertain that the effects of the moral training were not a mere show at school, Mr Wright was directed to write a circular note to a large proportion of the parents, requesting their opinion, in writing, of the improvement of their children attending the school, in learning, manners, affection, obedience, health, and happiness. Above thirty answers were received, of which we can only give a very few as specimens, which we do at random. The originals may be seen by any one who chuses, in Mr Wright's hands. It may in general be remarked, that there is a striking agreement among them in a zealous readiness to express, in strong terms, their sense of and gratitude for the advantages their children enjoy at school, and the improvement of their own comfort in their intercourse with their children at home. The delight of the children in attending School, and affection for the Teacher, are mentioned in most of them.

1. DEAR SIR,—I can scarcely express to you how much my children have been benefited by your more than excellent mode of tuition. Whether the many improvements so perceptible in them proceeds from your own qualifications, or from the general system, I

know not; but this I know, that before my children attended the Infant School, they were slow, dull, and unmanageable; they are now active, lively, and obedient. I am, &c. (Signed) JAMES FORBES.

2. SIR,—I received your letter regarding the opinion I had formed of my son's improvement at the Infant School. I beg leave to state, that it has exceeded my utmost expectation; and in answer to your questions, the Infant School system, so far from alienating the affections of children to their parents, it increases them to a high degree, and makes them more obedient, and promotes greatly their health and happiness, and they are greatly benefited by the instructions they receive. I have also to return my sincere thanks for your kindness and indulgence to them. I am, &c. (Signed) E. GRAHAM.

3. SIR,—I have the pleasure to inform you, that my child has improved in every respect. The affection of the child is not alienated from its parents: it is more affectionate and obedient. The health and happiness of the child is greatly improved and much benefited by the instructions received at the school. I am, &c.

(Signed) JAMES FOGO.

4. DEAR SIR,—It gives me great satisfaction to inform you of the rapid progress the child is making under your care; indeed it is wonderful for so short a time. Owing to your excellent method, she has acquired a taste for learning she never could get at home. She has forgot her playthings, and if the day is so bad that she cannot go to school, she either sings us a song, tells a story, or goes through part of her school exercises the best way she can by herself. She often mentions some part of Scripture, although she is only five years old. I assure you, Sir, her love and respect for her master is great. I think, Sir, all this will give you pleasure to hear, and with good wishes for the improvement of the children, and thanks for what has already been done, I am, &c. (Signed) CATHERINE ROBERTSON.

5. SIR,—I am really delighted with my son for his intelligence since he went under your tutorage; and I altogether approve of Mr Wilderspin's system of treating children, and, in my opinion, it is not only now, but in future years, it will be instilled in his memory. And you, Sir, I am convinced, have done your duty, from the affection that he has towards you, for he is always speaking about Mr Wright, or giving us a recital of the useful information you give him: and so much I approve of the system, that I am going to send another boy of mine as soon as the days get a little longer; and please accept of our best thanks for your attention to our son. I am, &c.

(Signed) THOS. WATSON.

6. SIR,—With regard to our son's morals, we think them very much improved, for he has a true sense between right and wrong, and the greatness and goodness of God. His intellectual parts are as far advanced as we could expect in the time he has been at school, and we by no means think his affections alienated from us. As far

as our judgment can direct us, we think it must be a great benefit to society. I am, &c. (Signed) JAMES THOMSON.

Many of the other letters are both well written and worded, and all of them are interesting and satisfactory.*

III.—*Rules for the Society and for the Management of the School.*

1. The object of the EDINBURGH INFANT SCHOOL SOCIETY is to establish and support in this city a Model School for the inculcation of Christian truth on the infant mind, according to the mode of instruction laid down in the fourth edition of Mr Wilderspin's work on Infant Education; to establish such other Schools of the same kind as their funds may permit, and to promote the formation of similar Schools both in Edinburgh and elsewhere, by affording every facility and encouragement in their power in favour of the extension of Infant Education.

2. Donors of Five Guineas, and Subscribers of Five Shillings annually, to the funds, shall be considered members of the Edinburgh Infant School Society.

3. The affairs of the Society shall be under the direction of a Patron, President, Three Vice-Presidents, Twenty-four Extraordinary and Twelve Ordinary Directors, a Secretary and Treasurer.

4. The active management of the Institution shall be entrusted to the Ordinary Directors, the Secretary and Treasurer being ex officio members of that body, any five being a quorum. They shall hold stated Quarterly Meetings on the first Monday of January, April, July, and October.

5. Every year one Vice-President, one fourth part of the number of Extraordinary, and also of the Ordinary Directors, shall go out in rotation, and be replaced by an equal number of others elected at the Annual Meeting, the individuals so retiring being always eligible to be re-elected.

6. Three of the Ordinary Directors shall be appointed at each Quarterly Meeting, specially to superintend the School; on the first Monday of every month to examine into the state of the School, and to receive and determine on all applications for admission; and such Directors shall report their proceedings in a book to be kept for that purpose.

7. Such clergymen as are in the direction of the Society, together with any other Members who may be appointed, shall be a standing Committee for religious purposes.

8. At the Quarterly Meeting in January, the Directors shall nominate a Ladies' Visiting Committee, who shall be requested to visit regularly, by Sub-committees of their number, appointed from time to time, to examine into the state of clothing, cleanliness, and health of the children, and to suggest any improvement in the state of the

* Mrs W. did not write, but called at the School to bear her willing testimony to her boy's change of character since he attended the School. She said he was previously a stubborn wilful boy, and took twenty biddings. He now obeys for one, and that cheerfully.

School which may occur to them, in a book to be kept for that purpose.

9. The Master and Mistress shall be elected annually by the Ordinary Directors, and be under their control.

10. An annual General Meeting of the Society, with or without an exhibition of the children, as may be resolved by the Ordinary Directors, shall be held at some convenient time in the month of May. At that General Meeting the Ordinary Directors shall be required to give in a report of their proceedings, and of the state of their funds.

11. The Directors shall be empowered to form whatever provisional regulations may be found requisite to enable them best to fulfil the object of the Society, such regulations not becoming permanent till they have received the approval of the Society at a General Meeting.

RULES FOR THE MASTER AND MISTRESS.

1. The Master shall open and close the School each day with prayer.

2. The Master and Mistress shall read the Scriptures in the School daily, and shall endeavour to bring Scripture truth and sound moral principles to bear practically upon the minds and consciences of the children, with a simplicity and mildness suited to their tender years, and shall take care that all restraints or corrections which proper discipline may require, be exempt from every species of harshness, anger, and violence.

3. Either the Master or Mistress shall *always* superintend the children while in the play-grounds.

4. The School to be kept clean, to be swept every day, and the floor, gallery, and seats to be washed every Saturday afternoon, so as to be perfectly dry before Monday.

RULES FOR THE SCHOOL.

1. Each child to pay twopence weekly, which must be paid every Monday morning. When two or more children belong to one family, only one penny weekly will be required for each additional child.

2. Children to be admitted on the first Monday of every month only, when a Committee of the Directors will attend to receive them.

3. Children shall not be admitted before they are two years of age, nor after five years of age: neither shall any be admitted who have any infectious disease, or who may not have been vaccinated or have had the small-pox.

4. Parents must send their children with hands, face, and neck clean, their hair cut short and combed, and their clothes as clean and decent as possible.

5. The hours of attendance to be, in the summer half-year from the 1st March to the 1st October, as follows: The School to open at Half-past Nine, and exercises to begin at Ten precisely, and to continue till Five, with an interval of one hour from One to Two, for dinner; and in the winter half-year, to commence at the same time and to continue till Three, with half an hour interval for dinner.

The children to be at liberty to bring their dinner, and remain within the premises till the School recommences.

6. The Children absent three days, or late in coming to School for one week without leave, or a satisfactory excuse, shall forfeit their right of attendance.

7. Persons wishing to visit the School will be admitted on Tuesdays and Fridays. No individual to be admitted at any other time, except the visitors appointed to attend in rotation, or such as have permission in writing from one of the Directors.

IV.—*Kinds of Articles which will be thankfully received at the Infant School in the Vennel, from the Public, for the Museum of the School.*

1. Models of ships, boats, simple machines, tools, curiosities, &c.
2. Specimens of manufactures, common and curious.
3. Specimens of metals, wood, nuts, and such like portable botanic articles, and of mineral stones.
4. Foreign articles, especially from rude tribes.
5. Pictures of costumes of various races of men, and historical and interesting pictures of all kinds.
6. Stuffed birds and animals, and pictures of them.
7. Miscellaneous articles of all kinds which will surprise, amuse, or instruct children from two to six years of age; such as puzzles, dissected pictures and maps, changing figures, curious toys, &c. &c. &c.

EXTRACT FROM THE SECOND REPORT OF THE EDINBURGH INFANT SCHOOL SOCIETY.

EDINBURGH, 30th May 1835.

AT a General Meeting of the EDINBURGH INFANT SCHOOL SOCIETY, held this day, in the Waterloo Rooms, after an Exhibition of the Pupils of the Model Infant School, Lord COCKBURN in the Chair,* the following REPORT, by the Ordinary Directors, was read, and ordered to be printed for circulation.

IT is now three years since the Directors have exhibited the Model School elsewhere than in its own premises; and the same time has elapsed since they have published a Report. They have examined and exhibited the children, before their parents and the public, twice a-year, in the school-house and play-ground; a mode of exhibition which they consider the best for frequent repetition, with a triennial appeal to the public, like that of this day, to ensure extensive knowledge of the Institution. They have farther deemed a triennial report of the progress and state of the School, and the proceedings of the Society, sufficient for an institution, of which the best report which can be made is, that its experience has been steady and unvarying.

* The LORD PROVOST, *ex-officio* President, was in London, and the LORD JUSTICE CLERK, who was to have presided in his room, was detained in Court.

With deep regret the Directors have to report that, a very few weeks after the last General Meeting and Exhibition of the School on the 18th of May 1832, they had the misfortune to lose Mr William Wright, the teacher. He died of pulmonary consumption in July 1832, and his remains were followed to the grave by the ordinary directors and the infant pupils. Mr Wright was cut off in youth and usefulness, leaving the school in very satisfactory efficiency; and his loss was the more felt that he had, by indefatigable study,—too much for his health,—greatly improved his own knowledge, and his skill in imparting it to his pupils. His widow returned to her friends at Paisley.

Mr James Milne, formerly teacher of the Portobello Infant School, was engaged for six months, to relieve Mr Wright, and entered as interim teacher on 4th June 1832, a month before his death; after which event, Mr Milne was appointed to succeed Mr Wright as teacher, subject to the approbation of the Society. Mr Milne was also married when appointed, and with Mrs Milne took possession of the teacher's house. The Directors are happy to report that they have had much satisfaction in Mr Milne as a teacher, and in Mrs Milne as female assistant. They are both zealous, persevering, and untiring in their duties; for however unexpectedly the Directors at any time visit the school, they witness no symptoms of imperfect work, or flagging of spirits or exertions, either in the teachers or the pupils. They are both possessed of all the qualifications requisite for Infant School teachers, in their own departments as master and mistress. They have a strong affection for the children, a perfect knowledge and feeling of the system in all its characters, and apply themselves not less assiduously to the Physical, Moral, and Religious training, than to the Intellectual. Mr Milne, like his predecessor Mr Wright, has greatly improved his own knowledge by reading, and by attendance at the different courses of Lectures given under the system of the Edinburgh Association for Popular Instruction in Science. He has in consequence much enlarged the scope of the lessons of the school, and added, at his own expense, as judiciously as extensively, to the apparatus, drawings, and illustrative articles, which form the *materiel* of an Infant School. He has, likewise, published a collection of Hymns and Rhymes for the children, many of them of his own composition. Mr Milne is, moreover, well qualified as a trainer of teachers for Infant Schools; and, although not so many as could be wished, has trained several teachers since his appointment; who, as the Directors have heard, are giving satisfaction to their employers. The Directors confidently look forward to the Edinburgh Model Infant School's not only maintaining its reputation as a Model School, acting upon the most approved and recent improvements of the Infant system, but becoming a Normal School to supply infant-school teachers extensively to the country. The Directors have not failed to keep a vigilant eye on the working of the Infant-School system, placed as it is under the care of competent teachers, as they consider it yet on its trial, to the end of taking its important place in a plan of National Education, which the country must soon enjoy; and they feel the highest satisfaction in reporting that the three additional

years of experience which they have had since they last reported, have served materially to increase their confidence in this powerful instrument of physical, moral, religious, and intellectual elevation of the great body of the people.

PHYSICAL Education has received a large share of attention. Exercise in the open air, with the great advantage of the rotatory swings, judiciously alternated with the regulated periods of confinement at lessons, attention by the teachers to proper temperature, ventilation, and cleanliness, with lessons on these important heads, which cannot be inculcated too soon, or impressed too unremittingly, have conspired to keep the children in health and vigour, so that the forms are rarely thinned, but by some prevalent disease of childhood, such as measles and hooping-cough. The cleanly and healthy appearance of the pupils is particularly remarked by strangers who visit the school, and may be judged of by the present meeting. Their expression of happiness and joyousness are not less observable and observed.

The **MORAL** working affords not less promise for the system. Delicate and cleanly habits prevail; the decorations and ornaments of the play-ground are scrupulously respected; and, in the ordinary intercourse of the children, there is much gentleness, and a satisfactory absence of peevishness, crossness, or petulant selfishness, which, when these do occur, are trivial, and easily got over; a blow is rare, and a fight altogether unknown among them. Incidents to illustrate the moral working sufficiently striking to be recorded, have not been found so numerous as in the earlier history of the school; just because a more uniform and every-day course, in the right direction of honesty, truth, and kind-heartedness, gives rise to few marked occurrences. It were unnecessary to record every halfpenny or marble which is found and restored; every instance of conscientious confession or declaration of the truth; every example of kindness and mercy to insects and other animals; or every act of good-will to each other; some one of which occurs, perhaps, every day. This habit of the place, as it may be called, can only be observed by the teachers; but it is observed, and reported most encouragingly to the Directors. Some incidents are added in the Appendix, No. I., and the Directors call the attention of the Society especially to one which describes the generous feeling shewn by the children to one of their number who is imbecile,—an example, in more respects than one, of the value of the Infant-School system. Scripture instruction continues to be regularly communicated, and the precepts of Christianity rendered familiar and practical. Scripture lessons are given as a privilege, and are always welcomed by the children.

The **INTELLECTUAL** training has even exceeded expectation. It is fairest to judge of its capabilities by the progress of the elder children. They invariably can read, spell, and even parse to a considerable extent, besides having acquired the elements of arithmetic and geography, with knowledge of objects and their qualities, and of a great variety of useful things; so as to be on a par with, if not in advance of, much older children at ordinary schools;* and the Direc-

* See Letters from Parents, Appendix, No. II.

tors can confidently say, that these advantages have been gained in a manner incidentally, and almost insensibly, without over-working the minds of the children, or forcing them on to a premature attainment, to be useless to them in after life ; and quite consistently with the physical advantages of health preserved and increased by air and exercise. Unless they are subsequently utterly neglected, the children who leave the school have acquired a basis for farther education, which is not likely to fail them through life.

Such are the results which the Directors have the satisfaction to report, after nearly five years' experience of the Infant-School system,—results which console them for the only adverse view presented by the institution, which they are compelled, not less, to state to the Society. They lament to report that, in spite of the efficiency and flattering success of the system itself,—in spite of the indefatigable labours of the teachers, and the exertions of the Directors, and not less of the Directresses,—in spite of repeated invitations to visit the school, circulated widely among the people at all reasonable distances from the school-house, and varied inducements held out to them to enter their children, the numbers in attendance have never kept up to the complement of the establishment. Soon after the outset of the school, in Mr Wright's time, as high a number as from 160 to 170 attended. The numbers gradually decreased, and the unfortunate event of his death very seriously reduced them. They were at one period as low as 65. The character of *interim* teacher was unfavourable to Mr Milne in this particular. When he was confirmed as teacher, the numbers gradually improved, and have this last year been somewhat on the increase ; but, while there is accommodation for 250 (allowing 300 to be on the books), the most numerous attendance, since last year's Report, has not exceeded 130. The present number is 120 attending, and 130 on the books. Many of the children are from the neighbourhood of the school, while more come from a distance, and some from a great distance ; but the Directors regret they cannot report that the description of population around, which most requires the influences of the Infant-School system, has yet availed, or is at all likely in future to avail itself, of the privileges which that system offers. This the Directors have, on inquiry, been led to impute to that apathy which naturally exists where education is not appreciated, and to the utter hopelessness of obtaining even the smallest school-fee regularly, if at all, paid, by the class of parents whose degradation most loudly calls for the exertions of the educationist. From the teacher's experience, and, moreover, from the experiments made by him, the falling off of attendance, in each particular child, has been found exactly coincident with its school-fee debt ; while his, the teacher's, wiping off the arrear, has, in all cases where it has been tried, brought the defaulter back again. So great is the convenience to the labouring classes of having their infants taken care of, for six or eight hours every day, even when they have not yet known, much less valued, the education obtained, that it is not doubted that the numbers would be speedily doubled were the admission to the school free. Application to Government, for a small share of any grant voted by Parliament for educational improve-

ments and experiments, has been thought of, that, for a year or two, the experiment of the effects of *gratis* admission might be tried. The Directors have not yet made up their minds on the subject, but it is not unlikely that they will make the attempt.

Most of the attending children pay the school fee, (twopence a-week for one child of a family, and a penny for every other), on the whole regularly. It will be seen by the balance-sheet of the Treasurer's accounts, in the Appendix (No. V.), that this source of revenue is very inadequate to the yearly expenses; but, by the support furnished by the members of the Society, and the public at large, the institution has been kept afloat, although little progress has been made in liquidating the original debt, which still presses on the Society, to the amount of L. 268 : 9 : 8.* The interest of this debt,—the principal of which the National Bank has liberally allowed to remain so long at the debit of the Society,—is a heavy item, when added to the feu-duty, or ground rent, of twenty guineas, in the burdens of the establishment. While the Directors acknowledge the support of the actual contributors, they cannot help remarking, in them, the smallness of the number of those who, out of the vast population of Edinburgh, sufficiently appreciate infant education, to aid it with their money. It will not, therefore, excite surprise that the society, who have not been able to get rid of the debt on their first established school, which barely subsists from year to year, have not been able to establish schools in other parts of the town. Indeed, this they have now no expectation of being able to do, without the powerful and every day more necessary aid of a national exertion. Two infant schools have been established, without the influence of the society, by two reverend gentlemen, lately directors of this society, Dr Muir and Mr Marshall, chiefly, it is believed, with the aid of their congregations.

The directors beg to conclude with expressing their heartfelt acknowledgments to the Ladies Directresses who co-operate with them; and whose countenance of the school, and exertions in it, besides being highly gratifying to the teachers, and especially to the children, are eminently useful to the institution.

JAMES SIMPSON,
Chairman of the Ordinary Directors.

APPENDIX TO SECOND REPORT.

I.—*Effects of the Moral Training.*

A few incidents, selected as specimens from many, to shew the continued working of the system, in exercising kindness, affection, truth, and honesty.

1. The children, having received many lessons on the subject of

* Debt in 1832,	.	.	.	.	.	L.338	5	2
.. in 1835,	.	.	.	.	.	268	9	8
Reduction,	.	.	.	.	.	L.69	16	0

kindness to the weak and the imbecile, and the cruelty of unfeelingly persecuting them, had, about a year ago, an interesting opportunity afforded them of reducing to practice the precepts they had so often heard. A poor child, weak almost to idiocy, became a pupil. At an ordinary school he would have been made the butt of all his school-fellows, who would have evinced their superiority by subjecting him to persevering ill usage. The teacher gave no particular injunctions to the children about the little new comer; but having soon observed that the children were aware of his imbecility, resolved to leave former lessons and kindly habits to work of themselves. It was observable that the little stranger's appearance and manner excited attention, and something of interest. He was at first cross and peevish, and pinched and struck some of the children; yet no attempt was made by them to resent this, as if any thing was to be forgiven to "Poor Jamie." He soon became a sort of pet, and there is a rivalry who shall "be *best* to Jamie." If Jamie wishes to exercise in the swing, a rope is at once resigned to him;—if he wishes to build, the wooden bricks are at his command;—if he falls, a larger aid than usual runs to raise him up. There prevails an anxiety that their defective friend should not be left behind in the exercises, both within doors and without, and all sorts of examples and helps are offered to encourage him. Of course, his progress has been slow; but the teacher has watched the effect of kind and encouraging treatment on a mind like his, and it has been very satisfactory; he is now a pupil of a year's standing, and has made marked progress; his expression of countenance and whole aspect are improved, and nothing is more so than his temper; he is one of the happiest children in the school, and makes a delighted return to his generous little playmates by all manner of obligingnesses; he is a ready horse, either vertical or on all fours, and has often a rider on his back—for he is rather a strong child,—and has generally an *elite* about himself, engaged in unceasing play; indeed, there are two or three children who never quit him, and one, to whom he himself is so much attached, that when his little friend's dinner, as sometimes happens, is late of coming, Jamie is observed giving him a part of his; which debt is faithfully paid back when the expected dinner arrives. The poor child's mother reports that he is not the same creature at home he once was; his temper and habits are improved; and instead of the least, he is the most easily managed of the family. He is never so happy as at school, and is the first to come and the last to depart. His only *wit* is roguishly to hide himself at the hour of shutting-up, and enjoy being ferreted out and chased away by Mrs Milne. Perhaps the success of this case may suggest an advantage of infant schools not yet contemplated,—namely, as an asylum for the infant imbecile, whom the earliness of the culture may greatly improve, if it does not perfectly restore; at the least, they will be safe and comfortable, and in a very different condition than that in which they are too often seen, wandering the streets and roads. Hopeless fatuity is, no doubt, for other care; but cases like that now described, and these are numerous, ought first to be tried in an infant school.

2 F. G. shews his delight in school, and his benevolence by ex-

erting himself to extend the pleasure he enjoys as widely as he can among his acquaintance who do not belong to it. It is, accordingly, not unusual to see him enter attended by one or two minute strangers, who come to see if all is true which their zealous friend has depicted. These inquirers not having, in the first instance, the concurrence of their parents, do not always re-appear, although they sometimes do; but one little fellow at once took his place among the children, beside his introducer, and, when his mother came to seek him, refused to go home till the school should be dismissed. The result was, that he was soon after regularly entered.

3. R. P. seeing in the school the zones of the globe distinguished by various colours, drew and coloured on a small piece of paper a very near resemblance of them; shewing this to his companions, one wished to have it and another wished to have it, and he seemed quite disposed to gratify them all. Accordingly, for several weeks he was kept busy fulfilling their orders. His *gratuitous* trade was soon extended to flowers, houses, and animals; and other children were induced by his example to draw a little too. Two in particular delight in their play hours to sketch on the slates, and make very recognisable likenesses of what they see on the walls.

4. A. G., a very little boy, with a smiling face, was detained for three months from school in consequence of sickness. On his return, two of the older boys mounted him on their shoulders, and carried him around the play-ground, followed by a crowd of little ones huzzaing at their heels.

5. M. C., a little girl, and J. C., a boy, twins, both fell sick at the same time; the girl died and was buried without the master knowing of the event. The little boy, who a short time survived, said to his mother—"Mother, you never told the master when my sister died; but you must tell him when I die, and bid him come to the funeral."

6. Three of the children, when in the Meadows, found a sixpence, and seeing an aged beggar, agreed to give it to him. As it was a considerable time after it occurred that the teacher heard of the accident, he could not find out what induced them to give it to the beggar, or what conversation they had about the matter; but it seemed to be quite true that they had found a sixpence, and thus disposed of it of their own accord.

9. W. B. was accused of having stolen an apple and a cake from a poor woman's stand at the foot of the Bow. The matter being *judicially* inquired into in school, he was found guilty and punished. His parents were informed of the matter, and told that it was also necessary that the woman should be paid; but rather than pay a penny, they chose to sanction the child's offence, and withdrew him from the school. This last incident is recorded, to shew that an infant school, although it does much, does not succeed in every case; and that debased parents are often the cause of its failure.

II.—*Letters from the Parents.*

1. **SIR,**—My son James John Dundas Watson has attended your Model Infant School since September 1832. Of the moral and religious instruction he has acquired I cannot speak in too high terms. He has improved, or, in other words, greatly changed, in his natural disposition; he has, besides all, acquired notions of neatness, regularity, cleanliness, docility, and self-denial: all which improvements I attribute to your system of infant training. He is extremely fond of school; in short, he has learned more than I ever thought a boy of five and a-half years could have learned. I have another son only ten months old, and so well pleased am I with their treatment, that so soon as he is able to walk so far he shall be sent. I am, &c.

(Signed) W. WATSON.

2. **DEAR SIR,**—I have the greatest pleasure in bearing testimony to the good effects produced by the system of training adopted at the Model Infant School upon the conduct of the children, as I had a boy, John, who attended from May 1831 till May 1834: his sister has attended since July 1832 till the present time. I have had many opportunities of observing its good effects, and, I think, I only express the opinion of every one who has had an opportunity of knowing how much a child can learn, and how they are improved in every respect. Their love for home and school makes it easy to persuade them to keep from the street and from bad company; they never need any persuasion to go to school. The principles of obedience, affection, obligingness, peaceableness, cleanliness, regularity, honesty, and truth, instilled into their minds at school, have a visible effect on their conduct at home. They take great delight in hearing parts of Scripture or moral stories read. The progress they make when sent to other schools shews the advantage of their previous training. With my best wishes for the success of Infant Schools, and my grateful acknowledgments to you and to Mrs Milne for your kindness and attention, and to all those who, under Providence, have been the means of bringing the system to such perfection, I remain, yours most respectfully,

ROBERT KAY.

9th June 1835.

3. **SIR,**—In compliance with your request, that I should write you a few observations on the improvement of my children under your care, I beg to say, that to me and their mother it is most satisfactory; particularly in speaking the truth, in love for school, and in hearing Scripture stories. I attend Lady Yester's Church, and add, with pride and pleasure, that their conduct is most exemplary, and is often noticed. Of one thing I am certain, that at no school I could have put them to could they have learned so much that is useful, and with so much ease and pleasure to themselves, as in the infant school. I believe, sir, you are aware that my dear little boy, who attended with his sisters, is dead; he was two years and four months old. During

his illness, which lasted a week, his mother was frequently obliged to lift him from his bed to put on his shoes and bonnet to go to school. He had learned that pretty hymn beginning with "Here we suffer grief and pain," and it seemed the only thing that gave him pleasure, as I carried him about in my arms, and sang it to him, a little before his death. I much regret you have not another school for carrying on your plan for older children: as Nancy is now seven years' old, I wish to put her where she may improve fitting her age. Begging you to accept my best thanks for your kindness and care of them, and, wishing you all prosperity, I remain, gratefully yours,

8th June 1835.

GEO. BECKWITH.

4. SIR,—I am extremely pleased with the progress my son has made, yet truth obliges me to say that obedience is the only thing he fails in; I do not exactly say that he wishes to disobey, but I think it is partly from an absence of mind, and that he is thinking on many things. At the same time he is affectionate, kind, and also obliging; he is peaceable, and often complained of other boys, but said he would not strike again, as his master said they should not do it. He is particularly honest, and will not touch a thing that does not belong to him, and I can depend on his word in any thing he says. He loves his home, but is quite impatient when kept from school by the weather being bad; he then does not know what to do with himself,—he has no wish to go about the streets, and is much displeased with hearing any person swearing or saying bad words. He takes great pleasure in moral stories, and the scripture stories he has repeated have both surprised and delighted us, as he seems to understand them better than we could have expected of him when double his age.

I can say little of my other child, as she has been much away from school, from being of a delicate constitution, but her progress seems to be in proportion to the time she has been there. I am, Sir, with sincere thanks for your attention, your most obedient servant,

June 9. 1835.

NATHANIEL PATON.

This little fellow is the artist mentioned in case 3, of the preceding number of the Appendix. The teacher has remarked a certain want of attention, for a moment, to a matter commanded, which might be mistaken for disobedience.

5. SIR,—I take this method of informing you, that I intend withdrawing my two sons, Andrew and George Goodall, from the Infant School, for the purpose of sending them to the Sessional School. I would consider myself very ungrateful did I not return my sincere thanks to you and Mrs Milne, for your uniform kindness and attention to their best interests since they have been under your care; I trust that, with the blessing of God, the seed sown will spring up and become a goodly crop. Deeply convinced as I am of the great importance of the instruction imparted in the Infant School, I hope that its benefits will be extended over a wider field, and that it may realize the expectations of its liberal benefactors. In the course of

the ensuing spring I shall send two of my younger children to your school, as the only proof that I can give of my entire approbation of the system. May you and Mrs Milne be cheered in your honourable but arduous duties with the consideration that He who spake as never man spake said, "Suffer little children to come unto me, for of such is the kingdom of God." With the best wishes for your prosperity, and that of the institution over which you preside, I remain, Sir, your much obliged humble servant,

DANIEL GOODALL.

This letter is of old date, and came unasked.

No. II.

LETTER FROM THE REV. MR CUNNINGHAM, HEAD MASTER OF THE EDINBURGH INSTITUTION FOR LANGUAGES, MATHEMATICS, &c.

EDINBURGH, 6. HILL STREET,
5th March 1834.

DEAR SIR,—In answer to your inquiries, I beg leave to state the result of my experience in teaching the Classics and Mathematics in George Watson's Hospital, and the Edinburgh Institution.

The time allotted in Watson's Hospital, to the teaching of Latin in the higher classes, was two hours daily, Greek one hour, Arithmetic and Algebra one hour, and Geometry one hour. This portion of time was found sufficient for communicating a competent knowledge of Latin, and Greek, and the elements of Mathematics. In proof of this, I may state, that of three pupils, who were sent to College, during the time in which I acted as House-Governor, one obtained a prize in the second Greek class, the first year of his attendance at college, and a prize in the Senior Humanity class the second year of his attendance; two obtained prizes in the Junior Mathematical class the first year of their attendance; and the third, without obtaining prizes, distinguished himself by his knowledge of the business of each of these classes.

I may appeal also to the manner in which the pupils acquitted themselves at the annual examination, as attested by written testimonials from the Professors and others who attended as examiners, and to the appointment of two Latin Masters of that Institution in succession, the one to the Grammar School of Dumfries, and the other to Madras College, St Andrew's.

In the institution which I now conduct, two hours daily are allotted to the teaching of Greek and Latin. By limiting the number of pupils, by confining their attention to what is essential to the attainment of a knowledge of the language, and by unremitting exertions during the hours of teaching, I have been enabled to read and analyze minutely, nearly as much as is read in classes of the same stand-

ing at the Academy and High School. I have found that the progress of my pupils in reading the classics, has been greatly facilitated by the knowledge which they acquired in the other classes of the Institution; and that they have been enabled to sustain their attention much more vigorously during the hours of teaching, by having it relieved by a change of employment. In the Institution one hour a-day is allotted to Geometry, and one to Arithmetic and Algebra. The age at which pupils usually enter on the study of Geometry, is fourteen. Two hours a-day devoted to these studies for two years by a boy of that age, ought to qualify him, in as far as regards Mathematics, either for the business of life, or for the higher classes at the University. The pupils attending the Institution consist of two classes, those who combine the study of the ancient languages, with Mathematics and Modern languages, and those whose attention is directed chiefly to the two last. Both these classes prosecute at the same time the study of History, and Geography, and of English literature and composition; a considerable number also attend the Masters for Writing, Landscape, and Architectural Drawing, and Fencing, and Gymnastics.

In addition to the studies above enumerated, I have long been of opinion that Natural History, and the Elements of Natural Philosophy and Chemistry, might be introduced with advantage.

The difficulty of procuring a museum, and the necessary philosophical instruments, and a person properly qualified to give instructions in these branches of knowledge, has hitherto prevented me from making the attempt. Until the public mind is more impressed with the importance of instruction in natural science, and the practicability of conveying this instruction, even to very young persons, such an attempt is not, indeed, likely to succeed. In the mean time as much information as possible on these subjects is conveyed by the English classes. I am, Dear Sir, yours faithfully,

ROBT. CUNNINGHAM.

No. III.

SPECIMEN OF THE DAILY RECORD OF DUTIES, ORGANIC, MORAL, RELIGIOUS, AND INTELLECTUAL, AS KEPT FOR ONE WEEK.

		Sun.	Mon.	Tues.	wed.	Thur.	Frid.	Sat.
<i>Organic Duties.</i>								
{	Moderate and Wholesome Food, .	O	T	S T				
	Air and Exercise,	O	N	—				
	Cleanliness,	O	N	T	—			
	Early Hours, but sufficient Sleep, .	O	N	—				
<i>Moral and Religious Duties.</i>								
Regulation of the Propensities.	7. { Gentleness, Forbearance, no Contention,	O	W	T	S T			
	7. { Courage, no Cowardice,	O	W	V W	N	—		
	8. { Activity, no Listlessness or Idleness,	O	N	T	W	—		
	8. { Good Temper, no Passion or Cruelty,	O	T	S T				
	9. { Openness, no Cunning or Deceit, .	O	N	T	S T			
	10. { Frugality no Greediness, or Miserliness,	O	N	T	S T			
	12. { Humility, no Pride, no Meanness, .	O	T	S T				
	12. { No Insolence, Derision, or Provocation,	O	T	S T	—			
	12. { No Self-Prefer., no Jealousy, no Envy,	O	T	S T	—			
	13. { Regard to good Opinion, no Shameless-	O	T	S T	—			
	13. { ness,	O	T	S T	—			
	14. { No Courting of Praise, no Vanity, .	O	T	S T	—			
	14. { Caution, Circumspection, no Rashness,	O	N	T	—			
	15. { Spontaneous Kindness, no Coldhearted-	O	N	W	V W	—		
	15. { ness,	O	N	W	V W	—		
Exercise of Moral Sentiments.	16. { Truth, Justice, Charitable Judgment,	O	T	S T	W	S T		
	16. { Candour, Gratitude,	O	N	W	T			
	16. { Conscientious Duty, seen or not seen,	O	N	T	S T			
	17. { Love and Obedience to God,	O	N	T	S T			
	17. { Religious Duties,	O	N					
	17. { Obedience and Deference to Parents,	O	T	S T				
	17. { Respectfulness to Super., Equals, Inf.,	O	T	S T				
	18. { Cheerfulness, Content,	O	N	—				
	19. { Fortitude, Resistance of Temptation,	O	N	T	S T	W		
	19. { no obstinacy,	O	N	T	S T	W		
	20. { No Exaggerat. or Marvellous Embellish.	O	T	—				
	21. { Refinement, no Vulgarly,	O	T	—				
<i>Intellectual Duties.</i>								
	Accurate Obser. of Objects and Events,	O	N	W	—			
	Attentive Study and Improvement, .	O	N	W	—			
	Order and Punctuality,	O	N	—				
	Exercise of Reflection and Good Sense,	O	N	W	—			

EXPLANATION.—The figures on the left denote the Faculties concerned in the duties (see Table, p. 110). The pupil enters in pencil, to be inked, if approved by the teacher, the fulfilment, &c. of each duty, thus,—by the letter O, if obeyed,—N, if neglected,—T, if transgressed,—ST, if seriously transgressed. The mother, or teacher, alone, enters W for well done,—VW, very well, when respectively merited. The hyphen or score means no entry called for. Each book, in quarto size, exactly like the well known annual house-book from which it was copied, lasts the pupil a year.

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No. IV.

SUMMARY OF THE PROCEEDINGS OF THE EDINBURGH
PHILOSOPHICAL ASSOCIATION, FROM ITS INSTITUTION IN
1832 TO JUNE 1836.

IN the summer of 1832, several individuals engaged in mercantile and trading avocations, and who were then attending Mr Combe's evening Course of Lectures on Phrenology, expressed a strong desire for a more extended course during winter, along with lectures on some other subjects of Natural Science. With this view they resolved to form themselves into an association for procuring such instruction, at convenient hours, and on moderate terms; and in order to make the Public acquainted with their intentions, as well as to ascertain the support likely to be obtained, they printed and circulated the following "Proposal for Courses of Lectures on Natural History—Chemistry—and Phrenology combined with Physiology."

"The want of the means of obtaining a general knowledge of these sciences has long been felt by the Middle Classes of society. Hitherto they have possessed few opportunities for becoming acquainted with a mass of highly useful and interesting information, which it would be the object of these Lectures to communicate, and which, in its numerous applications to the purposes of life, is calculated greatly to improve our physical, moral, and intellectual nature.

"The regular lectures delivered on the subjects before mentioned—besides being inaccessible to *Females*, and being delivered at hours inconvenient for persons engaged in ordinary business—are too purely scientific, too little applicable to the advancement of individuals in general knowledge, and also too expensive, to benefit the unprofessional student. A wide field of usefulness therefore lies open, which may be successfully occupied by skilful teachers, if duly encouraged by the public.

"It is unnecessary to enter into a lengthened statement of the advantages of a knowledge of the sciences above named. To those who have been longing for such an opportunity as is now offered to them, the mere proposal is enough; but to others who may have been hitherto indifferent about such matters, or who would seek nothing more than amusement after closing their daily labours, it may be proper to state, that the branches which are included in the proposed Courses, afford an inexhaustible supply of the most varied and interesting *amusement* as well as instruction. Natural Science possesses charms to interest both the old and the young, the learned and the unlearned; and were the simple and beautiful laws by which the whole of nature is held together, more studied and better understood than they generally are, how differently, indeed, would the world be looked upon, and with what innocent, profitable, and lasting pleasure would those hours then be spent, which are now too often trifled away in frivolity and *ennui*, or dissipation.

“ To some it may appear strange, to many it may seem even ridiculous, to see Phrenology in the list of the proposed studies ; but the projectors of this Course are persuaded, that Phrenology is the only philosophical system which has any claim to the character of a true theory of human nature, and which exhibits man in his true relation to the other beings in this world. While, therefore, two of the departments of the Lectures, Natural History and Chemistry, are intended for instruction in the nature of inorganic or lifeless substances, and of organic and animal beings,—the projectors look to Phrenology combined with Physiology, for the most important of all scientific information—the knowledge of man’s nature as an organized, animated, and moral being. Without this, and a knowledge of the relation in which man stands to other beings, the proposed lectures would be imperfect ; and, judging from what they have lately seen—the continued interest with which Mr Combe’s Evening Lectures on Phrenology have been attended, as also from what they have heard of the interest taken in similar lectures recently given at the London Mechanics’ Institution and elsewhere—the projectors flatter themselves that this part of the proposal will meet with very general approbation among those persons for whom the Courses are intended.

“ While, however, it is considered of importance that all the three departments of the Lectures shall be attended, it will be left to the choice of Subscribers to attend any one or more at pleasure. And with this view the following fees are fixed :—For Geology alone, 7s. 6d. ; Chemistry alone, 10s. 6d. ; Phrenology and Physiology alone, 10s. 6d. ; Geology and Chemistry combined, 13s. 6d. ; Geology, Phrenology, and Physiology combined, 13s. 6d. ; Chemistry, Phrenology, and Physiology combined, 15s. ; Geology, Chemistry, Phrenology and Physiology, combined, 20s.—All the tickets transferable.”

It having soon appeared that the plan was generally approved of, arrangements were made with Dr Murray to give the Lectures on Geology and Chemistry, and with Mr Combe to give those on Phrenology and Physiology. In October a numerous meeting of Subscribers and others was held in the Waterloo Rooms, when a Report, explanatory of the measures which had been adopted, and of the farther objects in view, was read and approved of, and a Committee appointed for superintending the details. The number of Subscribers, even at the commencement of the Lectures, exceeded all expectation, and in a short time it became necessary, owing to the crowded state of the rooms, to stop the farther sale of tickets, and limit the number of visitors, although the latter paid 6d. for admission to each lecture. The remarkable success of the first Winter’s Course will be apparent from the following detailed Abstract of Receipt and Expenditure, published in the Directors’ Second Report.

Detailed Abstract of Receipt and Expenditure.

RECEIPT.

	Tickets Sold.		Visitors Admitted.		Total Received.
Geology,.....	251...L.69 4 0		142...L.3 11 0		L.72 15 0
Chemistry,.....	229.....90 0 0		387.....9 13 6		99 13 6
Phrenology,....	225.....89 18 6		700... 17 10 0		107 8 6
	705..L.249 2 6		1229..L.30 14 6		L.279 17 0

EXPENDITURE.

GEOLOGY & CHEMISTRY.—Paid Dr Murray, L.52 : 10 : 0 ; Fittings in Waterloo Rooms, L.16 . 11 : 8 ; Room Rent, Door Keeper, and Cleaning, L.30 : 15 : 8 ; proportion of advertising and printing, L.8 : 10 : 11 ; Gas, Coals, Stationery, &c. L.5 : 12 : 0,		L.115 0 3	
PHRENOLOGY. — Paid Fittings in Clyde Street Hall, L.9 : 15 : 4 ; proportion of advertising and printing, L.6 : 5 : 10 ; Mr Combe, per agreement, L.91 : 7 : 4, Total outlay,		107 8 6	
		222 8 9	
Surplus on Geology and Chemistry Classes,		L.57 8 3	
Donation from Mr Combe,		21 0 0	
Total SURPLUS at 22d March 1833,		L.78 8 3	

At the date of the above Report, on 25th March 1833, Mr Combe's Course was not terminated, but continued till 25th April, in which intermediate period 293 additional visitors were admitted ; being in all 1218 visitors and ticket-holders for his class. At the conclusion of his Course, Mr Combe also delivered three additional morning Lectures on Popular Education, which were well attended, and the proceeds of which were added to the funds of the Association.

It having been originally intended that the subjects to be successively treated of should embrace all the most interesting departments of Natural Science, and it being deemed expedient that these should be considered in the order in which they would most advantageously or naturally follow each other, the Directors agreed with Professor Drummond of Belfast, a gentleman highly recommended, to give a course of twenty-five Lectures on Botany during the summer. These Lectures, notwithstanding several obstacles—such as the epidemic which so generally prevailed in May, the usual press of mercantile business during that month, and other causes—were respectably and regularly attended ; 191 tickets having been sold at 7s. 6d. each, and 162 visitors admitted at 6d.,—the proceeds amount-

ing in all to L.75, 4s. as appears from the detailed Abstract of Receipt and Expenditure appended to the Third printed Report.

Following out their plan, and considering it prudent, in the mean time, not to repeat any Course of Lectures during two successive seasons, the Directors next arranged for the Courses of Lectures delivered during winter 1833-4, viz. on Natural Philosophy, by George Lees, A. M., of the Scottish Naval and Military Academy—on Astronomy, by the Rev. Thomas Gray of Kirkcaldy—and on Physiology and Zoology, by Mr W. A. F. Browne, Surgeon, Stirling. The prices of the tickets to each of these Courses were as follows:—Natural Philosophy, if taken alone (30 Lectures), 10s. 6d.; Astronomy alone (20 Lectures), 9s.; Physiology and Zoology alone (25 Lectures), 7s. 6d.; Natural Philosophy and Astronomy, if taken together, 14s.; Natural Philosophy and Physiology, together, 13s. 6d.; Astronomy and Physiology, together, 12s.; Natural Philosophy, Astronomy, and Physiology, together, L.1.—Visitors were admitted upon paying 6d. at the door for each Lecture on Natural Philosophy and Physiology, and 1s. for each on Astronomy.

These Lectures were commenced in the Waterloo Rooms in the first week of November 1833; but preliminary to these courses, Mr Combe, at the solicitation of the Directors, repeated his Three Lectures on Popular Education; and, from the great satisfaction which they gave to the highly respectable and numerous audiences who attended, the Directors further ventured to request that they might be published, for the benefit of all who take an interest in so important a subject. This request was also very kindly complied with by Mr Combe; and it is not doubted that the enlightened and practical views advanced in these Lectures will speedily operate in effecting an important improvement in our public and private seminaries of Education.

A Second General Meeting of the Subscribers was held on the 16th of January 1834, when the Fourth Report of the Directors was read, and afterwards printed and widely circulated,—of which the following is an extract:

“In the three Reports which have been published by the Directors, the highly interesting nature and general utility of the study of Natural Science to the young and old of both sexes were briefly explained, and have since been so clearly demonstrated by the lecturers as to render it unnecessary to recur to the subject at present. It is sufficient to remark, that, in general, the expositions of the various sciences allotted to the lecturers have afforded much gratification to the hearers. To many, the instruction thus imparted has been already of incalculable benefit in their professions, and other concerns of life; while it has, at the same time, opened up to them delightful and practical views of the human constitution—and external objects—of the relation in which they stand to each other—and of the wisdom, goodness, and other attributes of the great Author of all,—which, it is probable, they would never otherwise have obtained. It is true that it is impossible to acquire from lectures, either within or out of the University, an intimate knowledge of the details of science, but still much benefit is to be derived from attendance on

lectures; and it is hoped that the instruction provided by this Association has been such as to substitute clear and precise conceptions of subjects of great importance, for the obscure and confused notions which previously existed. To those who may wish to advance still farther in search of truth, the lectures are calculated to be very useful, by facilitating their subsequent studies, and directing them to those subjects which are most deserving of attention.

"It is also gratifying to be able to state, that at Glasgow and other places, popular lectures on Natural Science have attracted no less attention. A public meeting was some time ago held at Exeter for procuring similar instruction, at which extracts from the Reports of this Association were read, and its proceedings otherwise highly commended. In the Autumn of 1833, Dr MURRAY was called to Liverpool to deliver in the Royal Institution of that city, those excellent lectures on Geology which were so favourably received here last winter; and so attractive did the subject immediately prove, that, only a few days after his arrival, he was solicited and engaged to repeat the course, not only in the Mechanics' Institution of Liverpool, but also in that of Manchester. At Glasgow, both last winter and this, popular lectures have been delivered on Natural Philosophy, Chemistry, Anatomy, Physiology, and Phrenology, to crowded audiences;—and Mr BROWNE, our able lecturer on Physiology and Zoology, having complied with an invitation to lecture on Phrenology at Dunfermline, began his course about three weeks ago, and is at present attended by nearly 400 persons of both sexes, and of the most select portion of the community, in point of intelligence, wealth, and general respectability. Other places might likewise be mentioned, but these are sufficient; and it is not doubted that the interest and discussion which have been excited by Mr COMBE's talented lectures on Education, will be influential in speedily bringing about the time when instruction in Natural Science will be everywhere considered an indispensable branch of elementary education. In the mean time, popular lectures will be beneficial in affording to parents and guardians a practical illustration of the highly interesting and useful nature of such studies, and will in some degree supply the want of primary schools for youth in this department of knowledge.

"The success which has thus attended popular lectures, as well as cheap publications, is important, both as being an unequivocal symptom of the strong desire that prevails for substantial knowledge, and as having fully demonstrated the possibility of supplying information at a trifling expense to individuals, and at the same time sufficiently remunerating the instructors.

"It only now remains for the Directors to lay before the Association a state of the obligations and income connected with all these courses of lectures. Detailed states of the receipt and expenditure, up to 3d July last, have already been regularly printed and circulated, and it is presumed to be unnecessary here to recur to them.

"TOTAL RECEIPTS FOR 1832-3.

CLASSES.	Tickets sold.	Visitors admitted at 6d. each.	Receipts.
Phrenology,	225	993	£115 16 4
Chemistry,	229	387	100 7 9
Geology,	251	142	73 2 2
Three Lectures on Education, given separately in April 1833, . .		242 at 1s.	12 2 0
Botany, day class,	60	33 do.	38 5 0
Botany, evening class,	192	163	75 12 0
Three Lectures on Education, given in November 1833 (in addition to the holders of tickets to any of the other classes, who were admitted to the Lectures on Education free),		340	8 10 0
Natural Philosophy,	239	197	101 0 3
Astronomy,	298	114 at 1s.	105 19 6
Physiology,	294	166	89 11 6
	1788	2777	£720 6 6
Paid to Lecturers, and other charges,			609 6 6
Surplus at 16th January 1834,*			£111 0 0

"In the summary appended to Mr COMBE's lectures, the Directors intimated certain regulations which had been under consideration for the future government of the Institution, and which will now be laid before the meeting. With regard to the first of these, namely,—that there shall be twenty-four Directors, one-half of whom shall be annually changed, and an equal number elected by a General Meeting of the members,—it may be simply noticed, that as it was obvious the Directors must necessarily be intrusted with somewhat extensive powers, regarding the selection of subjects for lecture, &c. it was desirable that they should be pretty numerous, and that an efficient management should be secured as much as possible by a regular change of the old and an accession of new and active office-bearers.

"It was found somewhat difficult to fix on the most desirable qualifications for constituting ordinary members, in order that the conditions might be at once beneficial to them as well as to the Association. The Directors are of course aware, that in other public institutions, the payment of a sum of money, annually or otherwise, is the chief qualification required; but they also know, that, in many instances, the subscribers derive little or no direct benefit in return; and the consequence frequently is, that so soon as the public excitement or private zeal which originated, and for a time supported, the

* From the above date to 5th April, 40 additional tickets were sold, and 367 visitors admitted,—being in all 871 tickets disposed of, and 1184 visitors admitted, during winter 1833-4.

Institution has abated, the members have gradually withdrawn, and the scheme has been finally abandoned. In the present instance, therefore, it is recommended that full value in tickets to the lectures shall always be given for the contributions.

“Lastly, In order to diminish, in future, the great expense attendant upon room-rent, seating, and repeated fittings, which, under the circumstances, has been hitherto necessarily incurred, it has been proposed that measures should be speedily taken by the Association for raising funds, by subscription, to build a proper lecture-room for themselves. This being a matter, however, requiring mature deliberation, the Directors do not deem it necessary to enter into farther detail regarding it at present. It may also here be remarked, that they have not thought it expedient to recommend the purchase of any scientific apparatus, or other materials, conceiving that it will be more advantageous to the Association, and more satisfactory to the respective lecturers, that each should furnish his own instruments, and receive remuneration accordingly. Much trouble and responsibility will be thus also saved to the Directors.”

Upon this Report being read and approved of, the following interim Regulations were unanimously agreed to :

“I. The name of the Institution shall be,—THE EDINBURGH ASSOCIATION FOR PROVIDING INSTRUCTION IN USEFUL AND ENTERTAINING SCIENCES.

“II. The subjects for Lectures shall be left to the judgment of the Directors for the time being.

“III. There shall be Twenty-four Directors, one half of whom shall be annually changed, and an equal number elected by a General Meeting of the Members ; and the said Directors shall, from among their own number, choose a President, Treasurer, and Secretary.

“IV. An annual payment of One Guinea shall entitle the contributor to Free Tickets for all the Lectures, to vote in the election of Directors, and to enjoy all the other privileges of an ordinary member.

“V. Individuals shall be allowed to purchase tickets for admission to one or more of the Lectures, without becoming regular members.

“VI. The funds shall be deposited in a respectable bank (at present being so lodged), in the names of the President, Treasurer, and Secretary.

“VII. After the present season, the Annual Meeting of Members for the election of Office-Bearers, and other general business, shall be held in the month of March.”

Such is a short outline of the present Association. The leading points for observation in regard to it, as was well remarked in the *Scotsman*, are the following :—

1st, It is composed of mercantile men, clerks in counting-houses and offices, manufacturers, with a few members of the legal profession, and students ; but almost all engaged in active industry of one kind or another. The lectures are delivered at half-past eight in the evening, to suit their convenience. There are among them no influential literary or scientific characters. To use the words of the

Lord Chancellor, they have "taken the business of education, with energy, into their own hands." They choose their own directors, of whom twelve go out of office every year, and the Directors fix on the subjects to be brought forward, engage the lecturers, adjust their remuneration, sell the tickets, and disburse all charges.

2dly, No stated lecturers are appointed, nor is a fixed routine of instruction laid down. The Directors inquire what subjects will prove most interesting, select these, and then look around them for the most able lecturers, to teach them, and stipulate with each his remuneration. If any lecturer fails to interest and instruct his audience, he will have small chance of being selected in a succeeding year. The tendency of this principle is to encourage the appearance of able lecturers, and to render it a matter of necessity for those who have not talent for the vocation to withdraw. We recommend to the Directors to be decided and uncompromising in rejecting every lecturer who has not given ample satisfaction to his audience. They ought to allow no feelings of private friendship or supposed delicacy to individuals to induce them to tolerate feebleness, ignorance, or want of talent for instructing.

3dly, At these lectures, Females have an opportunity of receiving instruction, which is denied them in nearly every other institution for education. They have largely availed themselves of the advantages presented to them. Indeed, the Ladies of Edinburgh have earned a title to the highest estimation of the community, by the spirit with which they have entered into the study of useful knowledge. We could point out more than one mother in the higher ranks, who, after having received a fashionable education, the defects of which she felt in proportion as she became anxious to discharge her maternal duties, has repaired to these lectures, and gratefully acknowledged the benefits derived from them. And the same spirit has animated the ladies of the middle rank, who compose the majority of the female part of the audience.

4thly, These lectures, it has been seen, are remarkably cheap. The lectures on Natural Philosophy, thirty in number, cost 10s. 6d.; on Astronomy, twenty in number, 9s.; on Physiology and Zoology, twenty-five in number, 7s. 6d.; or tickets for the whole three L. 1. Visitors are likewise admitted, upon paying 1s. at the door, to the Astronomical Course, and 6d. to the other lectures.

5thly, The Directors have fearlessly and successively introduced subjects which persons of literary and philosophical habits would probably have considered not adapted for the education of a popular audience of both sexes;—we allude to Phrenology, Physiology, and Geology, particularly the first and second. The number of tickets sold and visitors admitted to each of these, affords the best evidence of the sagacity with which the Directors judged of the public taste, when they selected these studies.

6thly, The last feature to be noticed is the entire absence of eleemosynary assistance, and the success of the Directors in raising funds, adequate not only to remunerate the lecturers, but to meet the heavy charges of large lecture rooms in a fashionable Tavern (Waterloo), advertising, printing upwards of 7000 copies of Reports and comprehensive Syllabuses, and other incidents. The Fourth Report

shews, that, in the short period of fifteen months, they had drawn L.720, and had in hand a balance of L.111, after discharging all claims against them.

The Association has received too little notice from the press, which may be attributed to the circumstance of no literary men being connected with it. Yet this is the very circumstance which gives it increased importance. It affords a gratifying example of what the middle class of society can do for itself; and, perhaps, no circumstance promises so favourable for the future prosperity and glory of Britain as this display, by the industrious part of the population, not only of the will, but of the power of educating themselves.

Such was the brief outline of the history of this Association given in the former edition of this work, and it is gratifying to be enabled to state, that this institution has since met with greatly increased support from all ranks of the community.

During the session 1834-5, lectures were delivered on Phrenology by Mr Combe; on Natural Philosophy, by Mr Lees; and on Physiology, by Dr Allen Thomson; besides a gratis course of six lectures on Sidereal Astronomy by the Rev. J. P. Nichol.

For these courses collectively there were 631 tickets sold, and 1609 visitors admitted at 6d. each.

The total sum received was L.289, 17s., and the expenditure L.252:18:9½, leaving a free balance for that session of L.36:18:2½.

In the course of the session 1835-6, there were delivered twenty lectures on Moral Philosophy, by Mr Combe; fifty on Chemistry, by Dr Fyfe; and twenty-five on Astronomy and Geology by the Rev. J. P. Nichol, since appointed to the Chair of Astronomy in the University of Glasgow.

There were sold 463 tickets at L.1, 1s. each, admitting to all the lectures; 63 to Moral Philosophy alone; 40 to Chemistry, and 115 to Astronomy and Geology; in all 681 tickets; besides upwards of 2500 visitors admitted.

The total receipts were	.	.	.	.	.	.	.	L.694	1	4
The total expenditure was	.	.	.	.	.	.	.	617	13	11
								L.76	7	5
							Former funds,	228	17	7
Property and funds at June 1836,	.							L.305	5	0

At the General Meeting in June, the following laws were unanimously agreed to for the future government of the Association.

“1. The name of this Society shall be ‘THE EDINBURGH PHILOSOPHICAL ASSOCIATION.’

“2. The object of the Association is to provide, at a cheap rate, instruction to its Members, and the Public, in Science, Arts, and Literature, by means of Popular Lectures or otherwise.

“3. Persons desirous of becoming Members of the Association,

shall make application to any Member of the Committee to be appointed as after mentioned, requesting admission; and if such application be approved of by the votes of a majority of the Members of Committee present at a meeting duly called, the applicant shall, on payment of such sum as may be appointed by the Association from time to time, be enrolled in the list of Members.

“ 4. Every member of the Association shall pay one guinea yearly for the first three years, and seven shillings yearly thereafter to the Treasurer for behoof of the Association, and that on or before the 31st day of October in each year; and no person shall be entitled to any of the privileges of a member until he has paid his annual contribution. The Secretary, on or before the 10th November in each year, shall give notice to all Members who shall not, by that time, have paid their annual contribution, that unless it be paid on or before the 30th November, their names will be deleted from the roll; and at the first meeting of Committee held thereafter, the names shall be deleted accordingly, unless the contributions shall have been paid at or prior to said meeting.

“ 5. The Members whose annual contributions are fully paid up, shall have right to attend all the Lectures provided by the Association; those at One Guinea, by a transferable ticket; and those at Seven Shillings, by a ticket which shall not be transferable; with power to those last to obtain a transferable ticket at any time, on payment of the additional sum of Fourteen Shillings.

“ 6. The affairs of the Association shall be under the management of a Committee of its Members, consisting of twenty-four Directors, who shall from their own number, choose a President, Secretary, and Treasurer, at the first meeting held by them after their election. The eight Directors at the top of the list shall retire annually, and with the exception of the Treasurer and Secretary if in that number, shall be ineligible for one year; and their places, with any other vacancies in the Committee, shall be filled up at the annual General Meeting of the Association, to be held as after mentioned; But the President, Treasurer, and Secretary, shall continue in office, whether re-elected into the management or not, till successors are appointed to them by the Committee.

“ 7. No individual shall be eligible as a member of the Committee, unless he shall have been previously proposed for the office by a Member of the Association, in a letter addressed and delivered to the Secretary, at least one month previous to the Annual General Meeting. The Secretary shall make up a List of the Members so nominated, and submit the same to the Committee, who shall have power, in the event of said List not containing at least the names of twenty-four individuals proposed as Directors, to add the names of such Members of the Association as they may consider competent for the office, so as to increase the List to that number. This List shall be printed, and a copy sent through the Post-office to each Member of the Association, at least fourteen days previous to said Annual General Meeting, with the circular intimating the same, at which Meeting the places of the retiring Directors shall be filled up from the List so circulated, by calling the roll of Members; and the no-

minees having the greatest numbers of votes shall be declared elected to the vacant offices.

“ 8. The Committee, any seven Members of which shall be a quorum, shall meet on the first Tuesday of every month, or oftener if necessary, on requisition from the Secretary, and shall have power to subcommit.

“ 9. The Committee (who shall give their services gratuitously) shall provide places for meeting,—determine the subjects upon which Lectures shall be given, and the terms of admission,—engage Lecturers,—fix the amount of their remuneration,—pay all necessary expenses,—fill up ad interim any vacancies which may occur in the Committee until the first Annual General Meeting of the Association thereafter,—and, in general, do whatever they may think calculated to promote the interests of the Association; but they shall not be entitled to devote the funds of the Institution to any other means of instruction than that of Popular Lectures, without the previous consent of a general meeting of the Association.

“ 10. The Committee shall have power to make bye-laws for conducting the business of the Association, provided they be not at variance with the general laws; but no by-law shall be passed without a previous motion to that effect, made at least ten days before it is adopted; and all by-laws shall be printed, and a copy sent to each Member of the Association, along with the circular calling the next General Meeting following their adoption.

“ 11. The President, whom failing, the senior Director present, shall preside at all meetings of the Association and of the Committee, and shall have a casting-vote over and above his deliberative vote, except at meetings of the Association, when he shall have only a casting-vote; and all matters brought before any meeting shall be decided by a majority of the votes of the members present, excepting as herein otherwise provided.

“ 12. The Treasurer shall keep regular and correct books, which shall be balanced and audited to the satisfaction of the Committee, down to the day preceding the Annual General Meeting of the Association.

“ 13. The Treasurer shall lodge all moneys collected by him, and belonging to the Association, so soon as they amount to L.15, in a deposit account with a chartered bank, in name of himself, and of the President and Secretary, for behoof of the Association, and all drafts on such accounts shall be signed by the Treasurer, along with either the President or Secretary.

“ 14. The Secretary shall convene all meetings of the Association, and of the Committee, and of Sub-Committees where a special Convener is not appointed. He shall also keep a regular Minute-book and Roll of Members, and conduct the general correspondence of the Association. A printed copy of the Roll shall be sent to each member of the Association, at least six weeks previous to the Annual General Meeting; and the principal roll shall be accessible at all times to the Members.

“ 15. There shall be an Annual General Meeting of the Association on the first Tuesday of June each year; to which meeting the

Committee shall regularly make a report of the previous year's proceedings, containing an abstract of the receipt and expenditure of the Association for the by-past year; which report and abstract shall afterwards be printed, and a copy sent to each Member of the Association.

" 16. It shall be competent at any time to the Committee, or any seven of their number, or to any twenty members of the Association, to require the Secretary, by a written requisition, stating the proposed object, to convene a General Meeting of the Association; and the Secretary, on receiving such requisition, shall be bound to convene such meeting by circulars, containing a copy of the requisition, addressed to all the Members, and sent through the Post-Office, at least eight days previous to the Meeting; and such General Meeting, when assembled, shall have power to discuss only the business expressed in the requisition on which the meeting is called.

" 17. The certificate of the Secretary or his Clerk that he has issued the circulars required by these laws, shall be sufficient evidence of the fact of his having done so.

" 18. None of the above laws shall be altered except with the consent of two-thirds of the Members voting at any General Meeting of the Association, and unless notice be given by the Secretary to all the Members, of the nature of the proposed alterations, in circulars sent through the Post-Office at least eight days previous to the meeting at which they are to be proposed: which notice the Secretary shall be bound to give if required, in writing so to do, by the Committee, or any seven of their number, or any twenty Members of the Association.

" 19. This Association shall not be dissolved without the consent of three-fourths of the Members thereof obtained in writing; and any property which it may then possess shall not be divisible among the Members, nor applicable to any other purpose than that of Public Education."

No. V.

PROSPECTUS OF CHAMBERS'S EDUCATIONAL COURSE.

THE success which has attended the efforts of Messrs Chambers in the business of Popular Instruction, has induced them to undertake the duty of supplying a series of Treatises and School Books, constructed according to the most advanced views of Education, both as a science and an art, and answering in its parts and ultimate general effect to the demands of the age.

Their Course will, as far as possible, embody the code and materials of a complete Elementary Education, Physical, Moral, and Intellectual, according to the following views:—

[*Physical Education.*] In order that man may possess a vigorous frame of body and its concomitant sound health, without which every species of moral and intellectual excellence is cramped and frustrated,

he must be subjected from the moment of birth to such processes of management, and afterwards trained to such habits in food, exercise, cleanliness, and exposure to air, as have been ascertained to conduce to strength and health.

[*Moral Education.*] For the sake of himself and society, he must be habituated, from the dawn of consciousness and feeling, to the regulation of the inferior sentiments of his nature, and gradually to the due exercise of the higher sentiments—justice, kindness, and truth, towards his fellow-beings, and veneration towards the objects of his religious faith.

[*Intellectual Education.*] That he may be qualified for the ready acquisition of knowledge, and the performance of the duties and labours of life, he must be instructed in (1) Reading, at least in his own tongue, (2) Writing, (3) Arithmetic, and (4) Grammar and Composition. That he may enter life with a mind informed respecting that creation of which he is a part, and that society of which he is a member, and qualified as well as may be to perform the part which will fall to his lot, he must be acquainted with at least the elements of the following kinds of knowledge: (1) the Surface of the Earth, (Geography); (2) the Structure of the Earth (Geology); (3) the Vegetable Productions of the Earth (Botany); (4) the Animal Creatures of the Earth (Zoology); (5) the Phenomena of the Atmosphere (Meteorology); (6) the Elements of Matter and their Combinations, (Chemistry); (7) the Mechanical Powers and Relations of the Material World (Natural Philosophy); (8) the Science of Measurement (Geometry); (9) the Relation of our Globe to the other component parts of the vast System of Creation (Astronomy); (10) the Physical, Moral, and Intellectual Nature of Man, with reference to the preservation of health, and the attainment of happiness; (11) the Production and Distribution of National Wealth (Political Economy); (12) the History of Nations and Countries, Ancient and Modern, especially those in which the Pupil is most interested.

The prices of books of instruction having hitherto been found a great obstacle to the extension of education, especially among the humbler orders, Messrs Chambers have exerted themselves to produce those portions of their Course which will take the character of Text or School Books, at rates forming the smallest possible advance upon the cost of the materials. The books are issued in three forms, suitable to the different classes of purchasers, namely, sewed in paper covers in a way resembling the cheap French publications—done up in cloth boards—and bound in common leather for schools. The following volumes have already appeared:—

INFANT EDUCATION BETWEEN TWO AND SIX YEARS OF AGE; forming a complete Directory for instituting and managing the seminaries called Infant Schools, and also for the guidance of private individuals who have the charge of children at that period of life. Price 1s. 6d. sewed, and 2s. cloth boards.

INTRODUCTION TO THE SCIENCES, designed to occupy the attention heretofore bestowed upon *Collections*, and to introduce young persons to a systematic knowledge of the material world. Price 10d. sewed, and 1s. 2d. cloth boards.

HISTORY OF THE PRESENT STATE OF THE BRITISH EMPIRE, designed as a brief but comprehensive and philosophical outline of the history of the three kingdoms, such as may remain upon the mind of any intelligent person after having studied a larger work. For use in schools and for private instruction. Price 2s. sewed, and 2s. 6d. cloth boards.

HISTORY OF THE ENGLISH LANGUAGE AND LITERATURE, designed chiefly to introduce young persons, about the end of a school course, to an acquaintance with the great British writers, whose works they will study in after life. It contains brief biographical and critical notices of several hundreds of historical, theological, poetical, dramatic, and other writers, with specimens of their works, serving to show the progress of the language and of literature. Price 2s. sewed, and 2s. 6d. cloth boards.

RUDIMENTS OF CHEMISTRY, (a Text-Book for those attending Popular Classes). By Dr D. B. REID, Lecturer on Chemistry, Edinburgh. Price 1s. sewed, and 1s. 4d. cloth boards.

All the volumes of CHAMBERS'S EDUCATIONAL COURSE are so far unconnected with each other, that any of them may be adopted, by itself, in the instruction of youth. The volumes are supplied, either singly or in large quantities for schools, by W. & R. Chambers, Edinburgh; Orr & Smith, Amen Corner, London; or by any of the agents for the sale of Chambers's Journal.

No. VI.

HINTS ON THE FORMATION AND CONDUCT OF A GENERAL MODEL NORMAL SCHOOL, FOR TRAINING TEACHERS TO SUPPLY THE DEMAND OF A NATIONAL SYSTEM OF POPULAR EDUCATION. By JAMES SIMPSON, Advocate.

As the author, in another work,* has stated what he humbly considers the principles of Normal training, he will confine himself, in the following lines, to a statement, *seriatim*, of a few practical suggestions.

I. As the teachers to be trained are intended for a system of popular education, it will be sufficient that they are qualified to teach pupils from the age of two to sixteen.

II. That educational term will, of course, be divided into two periods, namely, from two to six, or the *infant-school* period—and from six to fourteen, or sixteen, the advanced or *juvenile-school* period; and for each of these, there ought to be a teacher trained; as schools for each ought to coexist in every parish of the country.

* Philosophy of Education, &c.

III. At the outset, as the demand for teachers will be immediate and urgent to meet the great multiplication of schools, the teachers to be admitted for training in the Normal school, must necessarily be of a more mature age, than in future years would be required or advisable. It is therefore suggested that the *Seminants* (as they are conveniently called in Prussia), should not, at first, be under twenty nor above twenty-five years of age, and should have received, previously, an average education.

IV. A Normal school, whether infant or juvenile, should be a seminary for ordinary pupils of the appropriate age for such schools; who, in so far as *they* are concerned, will receive the tuition of the Normal master, as if that were the sole object. This plan, it is thought, has many advantages over that of training the *Seminants* themselves as pupils.

V. The *Seminants* will attend separate prelections, to be delivered by the Normal teacher, on the principles of education, the machinery and art of teaching, and the whole economy of a school. They will, at their own hours, improve themselves by reading the books recommended by the Normal teacher, and be exercised by stated examinations on all the subjects of the lectures; the stimulus to zeal and progress will be the earliness and recommendatory terms of their future diploma of qualification, upon which will depend their settlement as teachers.

VI. As affording the best application of the principles of the prelections, the *Seminants* will attend in school, witness the whole management of the young pupils by the Normal teacher, and by turns be exercised in teaching them, and performing scientific experiments, under his direction.

VII. As the young pupils may be 200, and the *seminants* double the number, a very simple mechanical arrangement will prevent that confusion and distraction, which a multitude of persons *on the floor* of a school-room, looking on, would necessarily occasion. To obviate this, a normal school-hall should be adequately large and high, of an oblong form, and seated, like a lecture theatre, on three sides; leaving the wall at one end free, for diagrams, black board, &c. The seats will rise to within six feet of the ceiling, and the *floor* will be as large as that of an ordinary school-room, and seated as such for the school pupils. On the ascending benches will sit the *seminants*, with their note-books in their hands, in silent and fixed attention to all that is proceeding on the floor. None of them will leave his seat to descend to the floor, without being called by the normal teacher to exercise, or assist in exercising, the school. By this arrangement, confusion will be avoided; and as every, the minutest, part of the actual training will be repeatedly seen and treasured by the *Seminants*, uniformity, not only in the matter but the method and manner of teaching, will be attained, and carried to the remotest parts of the country.

VIII. In the Normal Infant School, the Seminants will be trained to the system of Wilderspin; and there are some teachers of Infant Schools known to the author who are well qualified to conduct a Normal Infant School, including the separate prelections to, and examination of, the Seminants. For one Normal Infant School—and it should be the leading one—we may be at perfect ease, as long as the father of the improved system of infant education, Wilderspin himself, is spared to us. Nothing more need be said on this branch of Normal teaching.

IX. For the successive stages of a normal juvenile-school, a teacher of great knowledge, ready and skilful communication of his knowledge to others, arrangement and method, imperturbable temper, great vivacity, untiring activity, and firmness of character, will be required. Every thing depends upon the choice of this first and leading public functionary. Unassisted as the Seminant will be, when afterwards in charge of a remote parish juvenile school, he must, during his period of Normal training, have seen the varied and laborious duty done in the utmost perfection of which it is capable. The education, the total education, of the great majority of his parish, will be expected of him; and it must be impressed upon him, that that education is measured now by a much higher standard than it used to be. It is not reading, writing, and cyphering merely; these are its instruments; it is that real practical knowledge which will fit the pupils for usefulness, success, and happiness in life.

X. The Normal teacher will endeavour to obtain his pupils, of six years of age, from the Infant Schools; and as the *first* school must start with pupils of different ages, the more advanced pupils should be recruited from the best existing schools of the place. When the school is organised, and in full operation, the Seminants will commence their attendance; and it is humbly suggested, that the course which they will witness might be nearly the following:—

First, The monitorial machinery, which was partially introduced in the Infant School, will be arranged and practised on a larger and more systematic plan in the juvenile. No pains should be spared to train the Seminants to a ready, skilful, and methodical use of this important instrument; for without it a large parish school cannot be conducted by one teacher. It follows, that the Seminants must witness the most perfect order, and ready and cheerful obedience, in the juvenile pupils themselves, to be indissolubly associated in their minds with the very idea of a school.

Second, The Seminants will see all the religious and moral feeling and conduct, and all the refinement, and cleanly and orderly habits, of the Infant School, respected, increased, and practised, in the Juvenile; and never for one moment relaxed, either in the intercourse of the teacher with his pupils, or in that of the pupils with each other, during the whole subsistence of the school. These should constitute the very atmosphere of a school, without which it were better to shut its doors.

Third, They will see a marked attention paid by their Normal in-

structor to the ventilation of the school-hall; so that, on no account, even for a few minutes, its numerous inmates shall breathe bad air; and the privileges and advantages of ventilation, as lessons, will be much dwelt upon. They will see the temperature of the school-room scrupulously attended to, so that the pupils shall never be chilled by cold. They will witness no constrained postures, either in standing or sitting, no injury to the spine by want of back support in sitting, and no confinement for more than an hour at a time without exercise in the airing-ground, with the benefit of rotatory swings, and other safe gymnastics,—the hall, when empty, to be well aired by cross windows. No relaxation in these essentials of physical education should be permitted to be witnessed by the Seminants; who, both in their own separate instruction, and through that given to the pupils of the school in their presence, should learn and appreciate all its principles.

Fourth, The Seminants will see the lessons on objects, which were to a certain extent taught at the Infant School, according to the Pestalozzian plan as realized by Dr Mayo, resumed and carried on, and made the basis of a great deal of incidental training;—for reading, spelling, grammar, and etymology, together with much collateral useful knowledge, may all be incidentally, and most agreeably, learned, while the lessons on objects are going forward. Second, if second, to the monitorial, is the INCIDENTAL system of teaching. Its saving of time and labour is incalculable; and, instead of confusing and mutually obstructing, the subjects, taking their places as nature points out, will aid each other's acquisition. By this method, too, the teacher advances a numerous class of pupils at the same stage of training; which is decidedly preferable to teaching minutely divided classes, as it at once saves labour to the teacher, and stimulates the pupils.

Fifth, From the best books of useful knowledge of common things, matters, and affairs in life, and from his own stores, which ought to be encyclopedic, the Normal teacher will impart knowledge, always, if possible, by real illustrations, either original, or in drawings and models, and will interrogate the pupils, and establish a system of mutual interrogation, in this boundless field. Much of this exercise, as already noticed, will be incidental. In such instruction the Normal teacher will refer to the best sources of information for the private studies of the Seminants; and a good book on grammar, parsing, and etymology, will be placed in the hands of the juvenile pupils, beside the books on objects and useful knowledge.

Sixth, Penmanship and arithmetic will be going on at the same time, not only incidentally, but at separate hours for their more accurate exercise.

Seventh, Natural history, as a science, including the elements of geology, may be taught to as large a class as have passed the branches already enumerated; and natural theology will incidentally assist and elevate the pursuit. Going on with natural history, and aiding it incidentally, will be taught geography, by the globe as well as by maps; and the elements of astronomy, both planetary and sidereal; there is nothing in either which a young person of ten or twelve years of age, of ordinary capacity, may not comprehend, relish, and master.

Eighth, Drawing may be incidentally learned and practised, for all the pupils should draw as well as write. Whole classes may be drawing, writing, calculating, &c., under the master's tuition, when he is at the same time superintending other exercises. Monitors will do much here. Simultaneous superintendence of various exercises is an educational accomplishment of great value; and the Seminants cannot be too much impressed with its importance, or too much exercised in it.

Ninth, A general outline of Civil History, and incidentally, the civil economy of our own country, with a view of our rights and duties as citizens; and farther, incidentally, a notion of ranks in society and their foundation, and of the nature of trades and professions, labour, wages, markets, &c.

Tenth, The elements of Chemistry; a lecture, with experiments and illustrations, once a-week; with examinations on, allusions to, and applications of, that science, upon all suitable occasions.

Eleventh, The same with physics and mechanics.

Twelfth, Some practical knowledge of MAN, as a physical, moral, and intellectual being. The structure and functions of his body, the conditions of his health, and the faculties and operations of his mind; with the relations of both body and mind to external objects, and the duties thence arising, as a system of natural ethics.

Lastly, An outline of English literature, some practice in composition, and a knowledge of the names and works of British authors, both prose writers and poets.

Languages, other than the vernacular, can form no part of a popular course for a whole school. These, as well the dead as living languages, must be learned by those who choose or need them, by separate or subsequent study. I should recommend *subsequent* study, as found by experience to do more in a year or two than earlier tuition in languages achieves in five or six.

Nothing has been said of *Revealed* religion, as a plan for its communication does not fall within a statement of the organization of a Normal school.*

If it should startle the reader to be told, that all the studies above mentioned are necessary, in an average education bestowed from six to sixteen, and if they should doubt the practicability of their realization, either by the teacher on the one hand, or the pupils on the other, the author has great pleasure in stating, that the whole, or nearly the whole, is realized, and realized by *one* teacher, in several seminaries known to him. Much of it, though yet not all, is done in the English department of Mr Cunningham's academy in Edinburgh, and in other institutions both in England and Scotland; but certainly nowhere so completely and satisfactorily, both in matter and method of teaching, as in the English department of the self-reformed High School of Glasgow. The author calls it self-reformed, for it is the solitary instance, known to him at least, of any institution, literary or political, being reformed *from within*. Mr Dorsey, a gentleman accomplished in an extraordinary degree in literature and

* The best arrangement for teaching Revealed Religion, namely, the resort of the people to their own pastors, is stated in the prece ling volume, page 138.

science, and unrivalled in his mode of communication, has the merit of conducting, and indeed creating, the English department in that school; which embracing, as it does, all that is above detailed, constitutes a complete education, short of the dead and living foreign languages, and of the higher pursuits of college.*

Last of all, the author begs humbly to suggest, that it would be expedient for the Government to begin with ONE Normal school, which even the Normal teachers, in others to be subsequently established, shall, for a certain time, attend along with the ordinary seminants. UNIFORMITY, upon the best model which can be established, is too important, too vital, to the whole system of popular education, to require to be more than hinted at. Give but undivided attention, at first, to one great, and, as nearly as possible perfect, Normal school, and others, even improved by its experience, will be matter of easy subsequent organization.

No. VII.

ADDRESS TO THE WORKING CLASSES OF EDINBURGH, BY THE SOCIETY FOR THE DIFFUSION OF MORAL AND ECONOMICAL KNOWLEDGE; AND EXTRACT FROM THE FIRST REPORT OF THE SOCIETY.

The object of Moral Philosophy is to ascertain the general rules of a wise and virtuous conduct in life, in as far as these rules can be discovered by the unassisted light of nature; that is by an examination of the principles of the human constitution, and of the circumstances in which man is placed.—*Professor Stewart's Outlines of Moral Philosophy*, p. 1.

But though unable to scan all the cycles of the Moral or Natural Economy, yet we may recognise such influences at work, as, when multiplied and developed to the uttermost, are abundantly capable of regenerating the world.—*Dr Chalmers's Bridgewater Treatise*, vol. i. p. 186.

If there be a superintending Providence, and if His will be manifested by general laws operating both on the Physical and Moral World, then must a violation of these laws be a violation of His will, and be pregnant with inevitable misery.—*Professor Sedgewick's Discourse on the Studies of the University of Cambridge*.

O that I had the power of communicating the first principles of inductive reasoning—the Elemental Principles of Experimental Knowledge—that from these I might rise to higher results, and on them rear a nobler superstructure.—*Address delivered before the General Assembly of the Church of Scotland, 25th May 1835, by the Rev. Alexander Duff*.

THE object of this Society—which is almost entirely composed of persons, whose occupations bring them constantly in contact with the class of manual labourers—is to incite their own workmen, and their fellow-citizens in that station in life, to endeavour to gain, by the aid of Lectures, and well directed reading, A KNOWLEDGE OF THE PRINCIPLES WHICH WILL ENABLE THEM TO IMPROVE THEIR OWN TEMPORAL CONDITION, AND INCREASE THEIR SOCIAL HAPPINESS. That

* The author went to Glasgow for the purpose of witnessing Mr Dorsey's method in actual operation in his own hands; and found it to justify the most favourable reports he had heard of it.

all such improvement, to be either efficient or permanent, must be wrought out by the people themselves, the Members of the Society are fully convinced, and they will therefore confine their exertions to the facilitating of the access to that kind of knowledge which will tend to point out the means.

In the School of Arts, excellent lectures are annually delivered, on stated departments of Physical Science, which are accessible to the Working Classes; but there the Moral and Economical condition of Man is not made a subject of study. In the Philosophical Association, this most interesting department of Science has occupied a large share of attention; but in that Institution, the Fees are fixed at a rate which, though very low, is still beyond the means of most Working Men. This latter difficulty, the Society now come forward to remove, by placing that knowledge which tends most directly to enlighten the understanding, and improve the heart, within their reach; and in doing so, its Members look with confidence to the individuals whose welfare they desire to promote, for that encouragement which is indispensable to farther exertions.

A new and powerful engine has lately come into operation, in the form of Cheap Periodicals, such as Chambers's Journal and the Penny Magazine, in both of which the extent of circulation compensates the publisher for the extreme lowness of the price. Spoken addresses cannot be made to reach so far, being limited by the power of the human voice and the capacity of the building in which they are delivered; but it has occurred to the Society, that 1500 or 2000 people contributing weekly at no higher rate to each individual than the sum which procures for him one of the above mentioned periodicals, might command Lectures of the best description.

In order to make this desirable experiment, the Society have obtained the use of the Cowgate Chapel, which affords accommodation for a very large number; and from the following correspondence it will appear that they have also succeeded in procuring for the introduction, and they hope more permanently, the services of Mr Simpson, Advocate, the author of that well-known work "The Necessity of Popular Education as a National Object,"* whose evidence lately given before a Select Committee of the House of Commons on Education excited so much interest, and promises so much to advance the great cause.

TO JAMES SIMPSON, Esq. Advocate.

SIR,—A Society has just been formed for the purpose of diffusing Moral and Economical Knowledge among the Working Classes of Edinburgh, with a view to lead them to improve their own condition, and increase their social happiness. As the Society think that the very interesting experiment they are about to make of the effect of inviting the Working Classes in large numbers to attend public lectures, will have every chance of success, if they can obtain at the outset the assistance of one who has made so successful an effort as you have done, to expound the principles of practical education, and

* The title of the first edition.

who possesses powers of communication so peculiarly popular, I am directed to request that you will favour them, by delivering a few lectures to the Working Classes, on such subject or subjects as may seem to you best fitted to promote the end the Society have in view. They have procured for that purpose the use of the Cowgate Chapel (formerly occupied by an Episcopalian, and now by a congregation in connexion with the United Associate Synod), where a very large audience may be accommodated.—I have the honour to be, Sir, your most obedient Servant,

WILLIAM NICHOL, *Secy.*

3 George Street, 16th October 1835.

TO MR WILLIAM NICHOL, Secretary of the Society for diffusing Moral and Economical Knowledge.

SIR,—On receiving your letter of the 16th inst., I at first felt that the unexpected and flattering requisition with which your truly philanthropic and public-spirited Society have seen fit to honour me, had allotted for me a task so far above my powers and pretensions, and so new to my habits, that I had resolved respectfully to decline the duty they proposed for me. But, on reflection, I have come to look upon it as not only a means of usefulness, but an object of ambition, to meet, in the friendliness of moral inquiry, a large assemblage of that class of my fellow-citizens whose improvement and welfare have long engaged my thought, and stimulated my exertions. I have, therefore, made up my mind to make the trial; and conditioning that a few slight and familiar discourses from me,—I cannot give them the formal name of lectures,—shall be held as introductory merely to the labours of future and more suitable teachers, in an institution which must become permanent in our city, and be imitated elsewhere, I will, if it shall suit the Society's arrangements, on the evenings of Wednesdays, beginning on the 11th November, attempt to communicate to the hearers your Society shall bring together any information I possess on the Principles and Means of Social Progress.

Begging, through you, to offer the Society my sincere acknowledgments for the most gratifying tribute—if I could feel it better deserved—which I have ever received, I have the honour to be, Sir, your most obedient Servant,

JAMES SIMPSON.

Northumberland Street, 20th October 1835.

In these circumstances the Society have much pleasure in announcing that the Introductory Lecture will be delivered on the evening of Wednesday the 11th November, at half-past 8 o'clock, and the following lectures on the same evening of each succeeding week till the conclusion of the Course. Admission to each lecture ONE PENNY.

The Society have thought fit to exact this small sum, as it will serve to shew the numerous class they now address, that by thus uniting in large numbers, they can easily afford to buy the best instruction by means of Lectures, without laying themselves under any obligation.

As the class of hearers expected to attend these Lectures is that of persons of either sex, whose circumstances do not enable them to

attend more expensive courses of instruction, it is earnestly requested that none whose means are better will allow themselves to be induced by the lowness of the price to occupy the places of those for whom the Institution is intended.

That this arrangement, so proper and fair to the stated hearers, may be better enforced, but at the same time that persons friendly to the objects of the institution may not be denied the gratification of occasionally coming as visitors, the Directors reserve the power of introducing a limited number of these each night, who will be admitted at an entrance strictly reserved for that purpose.

Mr Simpson has enabled the Society to state, that the Lectures will be commenced by an EXPOSITION OF THE MAXIM, THAT KNOWLEDGE IS POWER.—POWER EXPLAINED.—KNOWLEDGE EXPLAINED.—THEIR CONNEXION FAMILIARLY ILLUSTRATED.—THE ADVANTAGES OF KNOWLEDGE AND THE EVILS OF IGNORANCE CONTRASTED IN PHYSICAL NATURE, IN ORGANIC NATURE, IN INTELLIGENT AND MORAL NATURE.—EVILS OF DEFECTIVE EDUCATION IN THE CLASSES ABOVE MANUAL-LABOUR,—IN THE MANUAL-LABOUR CLASSES.—CONCLUSION.

Extract from the First Report of the Society for the Diffusion of Moral and Economical Knowledge. Instituted in September 1835.

BEFORE giving an account of the result of their labours during their first session, the Society deem it proper to state their object more fully than they have hitherto done, in order that the public may be the better able to judge of the fitness of the means employed.

The proper end of education is the full development of *all* the human powers—physical, moral, and intellectual—as in their legitimate exercise is involved the whole happiness of which the human being is susceptible; and every influence which contributes to this end is clearly included in education. The object, therefore, of this Society is to afford to the working classes, as an indispensable condition in their case to its realization, the easiest possible opportunity of gaining such knowledge as will enable them to improve their own condition and increase their social happiness.

The knowledge which seems indispensable to this end, is—1st, The knowledge of the human constitution; and, 2d, The knowledge of external objects in their relations to man and to each other. This range of inquiry obviously includes all knowledge which mortals are capable of acquiring, and of course can only be occupied from time to time to such a limited extent as most directly bears on the object sought. The division now proposed is identical with that which has been recognised by philosophers from the days of Aristotle until now; and the only difference which modern inquiries have occasioned in men's minds on the subject, is to which branch of it should be first pursued. Hitherto the invariable practice has been to investigate Physical science, without reference to the other branch—Mental science. This practice arose from the very small progress which

had been made in tracing the laws of the mind, compared to the mighty advance attained in the investigation of the principles which regulate external nature; but now, with the aid which Phrenology affords in discovering the principles of the mental constitution clearly and systematically, it is obvious that the study of the mind—that instrument by which alone we can prosecute all other inquiry—must itself be known before it can be rightly determined how other knowledge is to be acquired or used to the greatest advantage.

It is the main design of that truly valuable work—which the Society cannot too earnestly recommend to the perusal of all—"The Constitution of Man considered in relation to External Objects," by Mr George Combe,—to enforce this principle; and after exhibiting the perfect harmony existing betwixt the constitution of the mind and external nature, to shew that the more nearly man, by his actions, places himself in conformity with the laws of creation, the greater will be the amount of happiness which he will enjoy; and that it is only in proportion as he shall more fully understand and obey these laws, that his intellectual, moral, and physical powers can be perfectly developed,—ability promoting obedience, and obedience tending to augment ability.

From this view of human nature, it follows demonstrably that the paramount interest and duty of *every* human being is to secure the best possible development. The proper aim of philosophy is the elevation of *man*; but this can be accomplished in no other way than by the cultivation and exercise of his various powers. It is only in *adaptations* that human duty and destiny can be traced; it is only in perfect obedience that perfect happiness can be found; but either implies the fullest knowledge; and therefore there can be no doubt that in this *necessity* there is at once both the source and measure of man's title and obligation to acquire and diffuse every possible variety of knowledge, without distinction or exception.

Had science been from the first pursued in reference to such ends, how different would have been the result! We have hitherto investigated upon the principles of *profit*, not upon those of humanity; allowing *gain* to be the leading motive, instead of being merely an accessory. We have invented innumerable machines for the purpose of being able to produce a greater quantity of manufactures in a given time, not that the situation of the mechanic might be rendered more comfortable.

The object, then, of this Society is to shew the fallacy of such modes of proceeding, by exhibiting the far more ennobling views which Mr Combe and other philosophers of the modern and rational school have so successfully expounded.

For the purpose of carrying out these views, the Society resolved to avail themselves of all the means which an advanced state of civilization should place within their reach. At the outset two modes of conducting their operations appeared open to them, viz. the Platform and the Press, for both of which the taste seemed rapidly increasing. The first of these only, however, they have as yet adopted, and it now becomes their duty to relate the success which has attended that experiment.

During the last winter, two courses of lectures have been delivered at the request of the Society, by gentlemen who are both eminent for talent, but not less so for their sincere desire for the welfare of their fellow-beings. One course consisted of twenty-one lectures on the Constitution of the Human Mind, and its relations to the world in which man is placed, by Mr James Simpson, Advocate; and the other consisted of seventeen lectures, by Mr Hutcheson, Surgeon, on the Structure and Functions of the Human Body.

The result of these lectures, although not very successful in a pecuniary point of view, as will appear from the statement which will immediately follow, has nevertheless been very encouraging; for not only have the Society reason to believe that the audiences to whom the lectures were delivered were highly gratified by the instructions communicated, but they know that they have been beneficial in inciting communities in other towns to similar efforts. Sufficient evidence in these respects is afforded by the facts, that at the close of the session, those attending the lectures presented to the lecturers certain testimonials of approbation and gratitude, for their endeavours in promoting general education,—and that both the gentlemen whom they had the happiness to engage are employed—Mr Simpson in England, and Mr Hutcheson in Forfarshire—addressing large and respectable audiences on the same subjects.

The abstract of the Receipts and Expenditure of the Society for those courses of lectures, stands thus :

Received for Mr Simpson's first six lectures on education,	L.23	4	5
His other fifteen lectures on the mind,	38	3	0
Mr Hutcheson's seventeen lectures,	30	5	7
	L.91	13	0
Paid chapel rent for six lectures,	L.9	0	0
Do. for both courses,	41	0	0
	L.50	0	0
Expenses of platform, gas fittings, and relative expenses during the session,	20	9	5
Printing, and paper for addresses, placards, &c.	13	17	6
<i>N.B.</i> —Besides 6000 copies of the original address were printed by Messrs Neill & Co. to the Society <i>gratis</i> .			
Posting placards and other charges,	3	14	6
Small expenses at chapel,	0	5	2
	88	6	7
Free balance,	L.3	6	5

Although the attendance at each lecture has averaged 600, and the sum collected on the whole has been considerable, yet the heavy rent which the Society have been under the necessity of paying for the place of meeting, and the other expenses incident to such an attempt, have so nearly absorbed the whole sum, that the lecturers, they are sorry to say, must go unremunerated. To this circumstance they

would most earnestly entreat the attention of their fellow-townsmen, as it is evident that unless more numerous audiences do come forward, the lectures cannot be continued at the present low rate of admission. Lecturers may now and then be met with willing to give their services gratuitously, but it is not to be expected nor desired, that a regular succession should be thus provided.*

The Society have the utmost confidence in the soundness and power of the principles of co-operation on which they have depended in making this great moral experiment. They have resolved that their rate of admission shall be such as may exclude no one, feeling assured that the thousand pennies of the working classes can prove as effectual in providing instruction as the few pounds of the rich. But to attain success in developing this principle, there must be sympathy and co-operation on the part of the public. Each man must reckon that the result depends on him alone, for it is only by so doing that either individuals or large numbers can be instructed as has been here attempted. It is unquestionable that this nation is rapidly advancing in this direction. We all feel that we daily want more of the sweets of knowledge; and it is to be hoped that, seeing we all depend on each other for a proper supply, we shall all love each other better—entertain more kindly and generous feelings towards our fellows whom we find endowed with the same desires and sympathies. So doing shall we co-operate and attain success.

While the Society have been gratified in the highest degree by the uniform attention which has been bestowed on the subjects discussed in the lectures delivered, and also by the unbroken and exemplary decorum, and cheerful and open-hearted sympathy which characterized every meeting,†—they have not been less gratified to remark that their humble efforts to benefit their fellow-men have been appreciated beyond Edinburgh—aye even beyond Scotland—as appears by the following notice which is published in the April number of “*The Educational Magazine and Journal of Public Utility*,” a very interesting London publication.

After giving some explanations of the successful progress of our worthy precursor, the Philosophical Association, it is said, “About two months ago (rather five months preceding April) another association was formed, which promises to lead to important results. Its name is, ‘THE EDINBURGH SOCIETY FOR THE DIFFUSION OF MORAL AND ECONOMICAL KNOWLEDGE;’ and its object is to give the working classes such information as will enable them to improve their own condition, and increase their social happiness. Proceeding on the principle which Messrs Chambers of Edinburgh have satisfactorily shewn to be so efficacious, in regard to literature—that of making extent of demand compensate for lowness of price—they have instituted, in the Edinburgh Cowgate Chapel, on Wednesday evenings, a course of lectures on Education, and the principles which

* The only failure here was in the experiment of remunerating the lecturers, as well as paying expenses, at a rate of admission so low as one penny. It must be at least doubled, unless an audience of 2000 could be relied on.

† See the speeches of Messrs Simpson and Hutcheson at the end of the lectures, reported in the *Scotsman* and *Caledonian Mercury* of 9th April.

ought to regulate human conduct; for admission to each of which, the trifling sum of one penny is charged. The lecturer is James Simpson, Esq. Advocate, the author of a well-known work on 'The necessity of Popular Education, as a National Object;' and whose aid was earnestly solicited by the Society. The attendance each night has been from 900 to 1200;* and the lectures, in which amusement is skilfully combined with instruction, are listened to with marked attention and interest. The audience is almost entirely composed of persons belonging to the operative class, and includes a considerable number of females. Mr Hutcheson, surgeon, has very recently commenced a course of lectures on Physiology, on Monday evenings, in the same place, and on the same terms. As the proceeds of an audience of 1000 afford a net revenue of more than L.2 (nearer L.3) each night, it is evident that, by combining in sufficient numbers, the very poorest class of the people may obtain the services of eminent lecturers. The success of this experiment has induced many to anticipate that such a mode of enlightening the working classes will, ere long, be adopted throughout the kingdom."

Mr Simpson's course consisted of a weekly lecture for twenty-one weeks, Mr Hutcheson's for seventeen. Both lecturers were presented at the end of their course, with a token of regard by their hearers, —Mr Simpson with a medal, and Mr Hutcheson with a clinometer for geological surveys. The inscriptions on both afford interesting proofs of the kindly feeling which existed in the minds of their hearers towards their instructors, so different from the hostile feeling of separation which is too common in the working classes towards the other classes of society.

"Presented to JAMES SIMPSON, Esq. Advocate, by a number of his friends of the WORKING CLASSES as a small tribute of respect and gratitude, for his enlightened and benevolent exertions in the cause of General Education, he being the first publicly to expound to them the Science of Mind and Morals, in a Course of Lectures delivered during the winter of 1835-6, at the request of the Society for the Diffusion of Moral and Economical Knowledge." †

"Presented to Mr WILLIAM HUTCHESON, Surgeon, by a number of his friends of the WORKING CLASSES, who attended his Lectures on Physiology during the Winter of 1835-6, as a small tribute of their respect and gratitude for his enlightened and benevolent exertions in the cause of General Education. Edinburgh, 1836."

* Sometimes the numbers were as here stated, but the *average* was not above 600.

† Mr Combe lectured on Moral Science, in 1832, to a number of operatives, mixed with shopmen, clerks, and persons of the middle class. Mr Simpson's lectures were the first delivered to the working classes at large at the low admission fee of one penny.

No. VIII.

EXTRACTS FROM A PAMPHLET PUBLISHED AT
MANCHESTER.

In consequence of these lectures, while Mr Hutcheson went north and lectured in Montrose, Brechin, and Arbroath, Mr Simpson received an invitation from the Education Committee of the Town-Council of Liverpool, and from a committee of gentlemen, formed for the purpose, at Manchester, to deliver lectures in both these towns. This invitation he accepted, and was attended by nearly 500 hearers of both sexes of the middle classes in Liverpool, and nearly 700 in Manchester. He delivered thirteen lectures in each place, on alternate days, coming and going by the railway. At the conclusion of his course at Manchester, he was invited to a public dinner, where much zeal for the cause he advocated was manifested. Mr Wyse, member for Waterford, and Chairman of the Irish Education Committee, presided, having come from London on purpose, and a report of the proceedings, taken in short-hand, was published at Manchester, in the form of a pamphlet; from which what follows is extracted, and widely circulated.

INTRODUCTION, BY RICHARD COBDEN, ESQ.

THE Committee appointed to provide the dinner, the proceedings at which are described in the following pages, deem it necessary to explain under what circumstances, and with what motives, that meeting took place.

It having been determined by the Corporation of Liverpool to invite Mr Simpson, the well-known author of a volume on the subject, to deliver in that town a course of lectures upon Education, a few individuals formed themselves into a committee, for the purpose of inducing that gentleman to extend the sphere of his useful labours to Manchester. In consequence, he undertook to give twelve public addresses, in explanation of his views of a system of national instruction, and, notwithstanding the unusual length of the course, which indeed was extended to thirteen lectures, and although the unfavourable season of the year and the shortness of notice all forbade the hope of such a gratifying result, his eloquent appeals in behalf of physical, moral, and intellectual amelioration were on every succeeding occasion addressed to increased numbers of delighted auditors.

The proposal of a public dinner to Mr Simpson, which emanated from a number of gentlemen who had attended his lectures, was accepted by him with the graceful reservation that it should not be regarded as a tribute personally to himself, but to the great cause of which he was the humble advocate; and it was the more cordially acceded to, in the hope and belief that from such a meeting of persons, actuated, as they might be expected to be, by one enlightened impulse, an ulterior object—the formation of an education association—would be gained. The same hope, as well as a desire to mark his

esteem for the exertions of the guest at the dinner, produced the attendance of another visitor on the occasion—Mr Wyse, M.P., who was chairman of the parliamentary committee before which Mr Simpson was examined, and whose talents, zeal, and true philanthropy in the cause of national education, have elevated his name to the highest rank, both in Parliament and in the country, among the friends of human improvement.

It is sincerely to be wished that Manchester shall not disappoint those benevolent expectations, but that a society may be organized for the purpose of providing, either through the intervention of government or by some other means, a better kind of education for the people. The infant school system is peculiarly adapted to the wants of these densely-inhabited regions: it was, indeed, invented and first applied by the owner of the celebrated New Lanark cotton factory; besides its attractiveness both to parents and children,—yielding to the latter instruction only through delight, and relieving the former from the chief cares and anxieties attending a family—infant tuition enjoys the singular advantage of being universally approved by all sects and parties, whether religious, philosophical, or political;—why then should not such a system, *at least*, become an object of legislative provision for the nation at large?

Every reflecting mind must grieve that, whilst the mechanics and labourers of these manufacturing districts earn the means of procuring a greater amount of comforts and enjoyments than are within the reach of the working class of any other country on earth (and in every part of the world the great majority of mankind is of that class), still from improvidence, intemperance, and want of habitual cleanliness, their sum of happiness falls short of that of many poorer communities. Nor does this lamentable evil arise altogether from ignorance of the fatal effects of those vices. The drunkard knows his inevitable fate—he feels his degradation and misery,—but *he has been taught* no other resources or enjoyments than such as are found within the public-house. Vain is it to point to his eternal interests as an incentive to reformation;—the gin-shop has become to him as necessary as the church or chapel is to the pious-minded: equally vain is the appeal to his temporal ambition, by reminding him that his path to private respectability or public station lies through the temperance societies and the savings banks;—he has not even been taught that first step to all improvement, self-respect. Knowing the invincible obstacles which long habit presents to an essential change of character, it is not to be wondered at that adult reformation, even in individual instances, is all but miraculous—in the case of an entire community, *impossible*.

But, with reference to the young, how different, how inviting their case? *From the age of two to ten years, by means of the infant school discipline, the moral character may be determined for life*, whilst the intellect may, at the same time, be sufficiently instructed for its ordinary laborious employments. Those who are cognizant of these portentous truths, and who possess the means or the intelligence to apply them to useful practice, are they not called upon by a sacred duty to endeavour to impart to the poor children of this vicinity the bless-

ings of such a system of tuition? Thousands of those unreasoning and helpless, but yet immortal beings, who now crowd the alleys and streets of this town, exposed to dirt, danger, and the still worse contact of oaths, drunkenness, and obscenity, are in the diligent course of training to those very habits and vices.

“Just as the twig’s inclined the tree will grow.” And could those unformed minds foresee the two opposite destinies that invite them—the one leading, through the infant school, to a life of virtuous happiness, usefulness, and honour; and the other conducting inevitably, by the force of neglect and evil example, to degradation, misery, and death,—can it be doubted that their yet innocent tongues would thrill the ears of the rich, enlightened, and benevolent, with accents of entreaty, to be spared the dismal fate that now apparently awaits them!

Motives of self-interest might be urged why the wealthy and intelligent of every community should endeavour to elevate the moral and intellectual standard of their poorer fellow-creatures. Such an incentive, however, was never yet wanting to stimulate the benevolence of the inhabitants of Manchester, when appealed to in the cause of suffering humanity. Besides, there is every reason for believing that the feeling is all but universal in favour of a combined effort of the public-spirited and philanthropic minds of every shade of religious and political opinion in the cause of an efficient plan of education. And it is confidently hoped that steps will be taken immediately for the formation of a society having such an enlightened object in view.

Such gentlemen as are desirous of tendering their assistance in the formation of a society for the furtherance of the above object, will oblige the committee by forwarding their names to Mr James Edmonson, Secretary, No. 13 Little Lever Street.

A highly respectable assemblage, consisting of about one hundred gentlemen, dined together in the large room at Hayward’s Hotel, Bridge Street, on Wednesday afternoon, in honour of James Simpson, Esq. of Edinburgh. The duties of chairman were eloquently discharged by Thomas Wyse, Esq. the member for Waterford, who had come from London specially to do honour to Mr Simpson, his friend and coadjutor in the great work of education. In the first arrangements for the meeting the chairmanship was assigned to Richard Cobden, Esq.; but a heavy domestic bereavement having occurred in his family, he was unable to be present. The vice-chairs were taken by Mr Herford and Mr Levyssohn.

After the usual toasts

The Chairman said he must now call the attention of the meeting to the important, he might say the highly-important, object for which they had assembled together. (Cheers.) He felt as a friend who had witnessed, and who had known by his personal experience on occasions trying and difficult in the extreme, how well placed was their enthusiasm, and how well justified by the extraordinary merits of the individual to whom they had that day assembled to do honour. He had heard, and he had known by better report than hearing, by his own works and deeds, how deeply impregnated was the mind of his

friend with those principles which, impracticable as they might now be considered, were destined very soon to form the basis of a moral and physical national education. He had placed before the committee of the Commons a volume of evidence, which was one of the best proofs that could be afforded of the value of his labours. He was no adventurer in benevolence—no Don Quixote against ignorance and vice; what he stated now was the result of experience; and if he was bold in his theories, he shewed that he had wisely calculated. The nature of his system was such that it was practical on a large and general scale; no sect or party was favoured by it above another, and no class of men elevated in preference to another; all grades and distinctions were treated alike; the nature of men stood supreme, not to do harm but good, and the rich fruits of the system would be shewn in the progress of the child to the youth, and from the youth to the perfect man. He had to satisfy the conviction of his own mind in taking the part he had done in bearing testimony to the merits of his friend; and what he had done respecting him in private he had wished to do in public. Englishmen had done justice and honour to a Scotchman, and they had enhanced the honour of their choice by selecting an Irishman for their chairman. (Cheers.) There was in a meeting of this kind good augury of the future. In the bustle and turmoil of politics the “still small voice” of education was not heard; but that “still small voice” would rule the destinies of empires, and it would be for the people of England to attend to its influence and power. The chairman concluded by proposing the health of James Simpson, Esq. the advocate of physical, moral, and intellectual education.

Mr Simpson's reply is omitted, not to lengthen the extract. He proposed the health of the chairman.

The Chairman said he felt that he owed so much more to the kindness and indulgence of the company than to any merits of his own, that he should wrong his own convictions were he to trespass long on their attention. As soon as he heard of the honour intended to be done to his friend, he made it his duty to visit Manchester and sympathize with the company. He desired also to meet his countrymen at an assembly like the present, for Englishmen as well as Irishmen were his countrymen, as they were all bound up in one common being for the civilization of man. To England he was partly indebted for his education, and to this circumstance the respect and veneration he entertained for it could never be removed even by his wrongs as an Irishman. In saying this, he did not utter mere words, for he could confidently appeal to deeds. If, since the year 1818, to his last election, he had been out of Parliament, the circumstance had arisen from no compromise of principle, but from a zeal and anxiety to carry out his views in a way consistent with his public character. He was not for any division or distinction of the two countries; together they were invincible, and separated they would become mere secondary states. (Cheers.) His object was not to educate his own part of the country only. He wished that whatever was done by government and the legislature should be the code of the empire—the palladium and charter of every British subject, no matter to what part of the country he belonged. If the friends of education were to

succeed in their design, they would owe it to such a spirit as this. He did not believe that the land had a higher station for the ambition of a legislator than the van of educational improvement. He stood not himself in the van, but he had taken a position from which he should not swerve until the whole empire was illuminated with the light of truth. In the year 1830 (his entrance into Parliament) the first bill proposing to give education to the people of Ireland was introduced. In bringing forward that important bill he was the humble instrument. It was opposed by the then government, and the most vigorous opponent it met with was Lord Stanley, who, although he fought the battle, had the good sense afterwards to yield to the voice of public opinion. The bill of 1831, which was the educational code for Ireland, was then adopted, and contained the substance of the bill he (the chairman) had introduced into Parliament. Subsequently he moved for an inquiry into the state of education, which was granted, and a committee appointed; and he trusted that the report of that committee would prove of such a nature as no longer to leave us the last in Europe without a national system of education. (Cheers.)

The health of Mr Cobden was then proposed by the Chairman, who pronounced a just eulogium on the public and private character of that gentleman, and referred to the influence he had already obtained among his fellow townsmen by the cordial aid and encouragement he invariably rendered to every plan designed for the intellectual and moral improvement of his fellow-men. The toast was received with acclamation, and drunk with corresponding honours.

The Chairman again arose, and when the cheers which greeted him had subsided, he addressed the assemblage in the following terms:—Gentlemen, the present meeting is in an especial degree remarkable, as having been, as I am informed, the first which has met within your town, and I may say the first in any part of England, for the promotion of the great and general object of a national system of education. In that light it is of especial importance; for the general plea at present made by the opponents of education is, that the people upon this question are inert, that it is the theory of a few idle speculators of the House of Commons, wholly unlinked with the national sympathies, and that education has so far progressed under existing circumstances in the country, that all it now requires is to be left alone. The meeting of this day, the feeling which it has evinced, no less than the conversations which I have had since I came hither, have given me reason to think that, at least in this town, a very different sentiment prevails. I have wished to have an opportunity of testifying that the people on this subject “are not dead, but sleep;” nay, that they are not now sleeping, but awakening,—that they are ready, when the subject is fairly placed before them, to state their feelings upon it boldly, and to call upon the ministers that would possess their confidence, and upon the legislature, to act boldly up to the wishes and interests of the people. (Cheers.) I am not, therefore, I hope, out of place in proposing to such an assembly as this a toast which I find upon the list, a toast which to my mind for many years has been present, but more as a dream than as a reality, more as a wish than as a hope, as a thing that may be

looked for in the perfection of society, but not as a measure that I might hope not only to see, but in some measure to assist in bringing to the knowledge of society myself. The toast is, "A national system of education, more especially the infant system, and that it may speedily become, as it should be, the paramount object of a wise and constitutional government." That is the toast which I shall propose a little later to your approbation; but before you give it your sanction, I think I shall not intrude too far upon your indulgence by stating upon what grounds I call for your approbation of the sentiment. We are engaged in a mighty cause, the cause of educational reform—that greatest of all reforms, upon which must repose every other; for, clothe it with what name they may, give it what outward appearance they choose, whether it be the institution of this time or of another, of this good or of that, unless constitutions be based upon the intelligence and moral character of a people, they are but phantoms of a day, buildings upon the sand, washed away by the first flood, or crumbling to pieces in the first blast. Raise up the minds of a people first; and then you may build upon that foundation what edifice you choose. (The company rose spontaneously, and loudly cheered the Hon. Gentleman.) Can these words, "educational reform," be offensive to any one? What is there in education that men should mystify it in a free and enlightened country? What does it mean? It is to bring out the faculties of a human creature to their fullest development; not to use them merely as faculties, but as instruments in the performance of duty, in all the senses and relations of the term, whether it be that of a child to a parent, or of a parent to a child, that of the citizen to the state, or of the legislature to the people. Duty is one, though multiform; and the development of the faculties constitutes the only instrument which God has given us with which to perform our duties. (Cheers.) And shall you, then, start at the word "reform?" Has that word been desecrated? Has there been any thing in your conduct, men of England, that has shewn, since you did obtain reform, that you knew not how to value the gift? Why then should we imagine that it is not a good watchword, "educational reform," or that, in banding together for the procurement of that glorious consummation, we are not performing our duty, not only to each other and to the generation about us, but also to that wiser and better generation that assuredly will come after us? Why suppose that we are not performing at once our duty to God above us, and to man on earth? On principle and on duty, on duty performed through the development of the faculties, do I base education. It then becomes a matter of serious question and consideration how this education is to be obtained: how can you put it in practice if it can be obtained; and if it can, why should it not be obtained? It can be obtained, for what is it? This: that every individual in the state shall have his triple being, physical, moral, and intellectual, brought to that state of perfection of which it is susceptible. I have no idea of educating men by fractions. I will not raise up his physical nature as an enemy to the two other portions of his being; but I will make it the ally and friend of both. Neither will I take his intellectual faculties and cultivate them to

the exclusion of the two others. I remember the story of the *Athlete*, who, having had his physical faculties nourished for that purpose only, was alone fit for that occupation, and proved, even physically, a bad soldier. How much worse then must it be, if you over-educate the intellectual man, and mis-educate the physical! You will have in later years the physical man rising up and vindicating his prerogative against the intellectual. How many instances of this have there not occurred in the history of letters? Ugo Foscoli, in the early years of his life, squandered away his physical being prematurely, and he sunk down in his later years under the burthen of mere mind. Then, again, in the moral world, can any man be truly religious and moral who does not exercise his intellectual faculties? He may be devout without them, he will probably be a fanatic. We have the history of the Anabaptists, and of the Inquisition of Spain before us, and do we still talk of religion being enough without reason? I therefore say, let the whole man be brought out fully and energetically at all times. Educate the child in the cradle, if you would wish to have him perfect as a man in the senate or the mart. You cannot begin him too soon. You ought never to finish till you see him in the grave. That is one essential of an improved system, though it is utterly forgotten or utterly neglected or abused throughout the whole of our present system, from the dame-schools to that perverted thing, that utter misnomer, called a gentlemanly education. (Cheers.) Next, as I would not exclude any one portion of the individual man, neither would I exclude any one portion of that great body, the state, composed as it is entirely of individuals all possessing human faculties. For my own part, if I am a lover of freedom, I am not a lover of any particular colour of freedom, of this man's giving or of that man's taking away. If I claim rights for my own property and person, I claim rights also for that far higher gift, intellectual and moral cultivation. (Cheers.) That I must have at any expense, even of the loss of personal liberty and property, and whatever else may betide. Then why talk to me of your giving to the people the political franchise, when you refuse to them that by which all other franchises are valuable or worthless, the franchise of free thinking and right thinking; for it is of no use to think freely, unless you learn first to think rightly. (Enthusiastic cheers.) If so, then, it be an advantage and a right, I will go further; and I tell it to you who know it, and because you must have seen the fact in every single transaction of your lives, that the intellectual and moral man is not only the better workman, the better merchant, the better citizen, but that he is also, in all conditions and senses, the better Englishman. (Loud cheers.) I tell it to you who know it, and I, through you, would tell it to the government above you, who seem not to know its truth, that if they will give you rights such as they have given in the reform bill and other measures, they must take care that they give you also the means of rightly managing those instruments; for in proportion as they grant to you those great accessions of power—and justly are they due to you as an independent and a free people—they impose upon themselves a most solemn obligation to see that they give you also information and in-

telligence, and the temper and morality to apply those instruments, not to your personal position or individual advantage merely, but to the common good of the whole state. (Loud cheers.) What are they afraid of in giving education? What is their apprehension? That the people become too enlightened? Too enlightened for what? Not for the people. The people do not suffer by their own enlightenment. (Loud cheers.) Shew me the workman that works ill by putting his mind as well as his hand into his work. Shew me the operative that is worse for learning; and by learning I mean not merely reading and writing, but the spirit of instruction and education. Where is the operative that fails in his duty because of learning these things? But it is argued, "They have no time to do these things;" and the next moment they say, "Their time is taken up by other occupations." Then I reply, I would give them that quantity of mind that in time would know how to abridge those other occupations, and afford themselves a little physical recreation and moral and intellectual luxury. (Loud cheers.) The people, then, would not suffer from education. If I believed in what Cobbett has said on the subject, such reasoning would be good. He cries out, "The people have not sufficient time to spend two hours a day in their moral and religious instruction; they have not time to abridge the sixteen or seventeen hours during which the infant is prisoned in the cotton mill, and the agriculturist's child is chained to the soil." But I would compel the parent to abridge the period of the child's labour; for the child's vote on that subject has never yet been taken. Then what injury does it do to the class above them? Do the middle classes suffer, because the lower classes press upon them? No; the middle classes have answered nobly. They have pressed forward, too, in the grand march of human improvement. They have not sluggishly fallen behind in the ranks. But if you go to the higher classes, there you find all the objections. Why? Because they are sleeping indolently in their beds when they should be awakening from their torpor; and when they do endeavour to keep their position in the van, it is not by pushing on with quicker step in the race, but rather by keeping back the competitors who are treading on their steps. A far nobler contest it would be, if they would but challenge competition and distance it afterwards by superior exertions. I rejoice and thank God that there is that energy in the people of this country that they do press upon the heels of the aristocracy; for one of two things will come to pass—either they will, as they get better informed, become the masters of the aristocracy, or they will do that greatest of all good to the aristocracy—they will compel them to reform their education also, and to hold their supremacy over the country by a better tenure than the recollection of past years—by their own actual excellence of character and true superiority of mind. (Cheers.) Then there is nothing, I think, to fear from the extension of education, as to its having the tendency to dislocating and disturbing the various classes of the community. All that is required is this:—if any one of these alarmists raises this objection, your reply will be, and I have often said it to them, "You wish to put every thing in harmony and to bring all things into relation with each other?" "Certainly." "But

how is this to be done? You cannot push the people back—you cannot uneducate them; they are educated so far—much too far for your views, but not enough by any means for theirs or for our own. If you are advocates for harmonies and relations, the only way is, that you too should move on and get before rather than try to pull the people back.” (Cheers.) If I look to one or another of those journals that oppose all improvement in education—that fly to facts, and give you long arrays of figures, in order statistically to prove the evils of education—what is the account now that we find in these prints—and it is a despicable account after all? That education not only does not check crime but actually produces crime. (Hear, and laughter.) “Why, what,” say they, “after all, is education, but teaching me to do evil in the best possible way.” This sacred and almighty means of elevating man from an animal into an intellectual and moral being, they actually do assert that this produces evil instead of good. Am I, because you have wounded your hand by carelessness in discharging a pistol, to punish the pistol as the cause? You are the person to blame, because you know not how to use the instrument. It is found by those alarmists, then, that in the north of France, where undoubtedly both education and crimes against property prevail much more than they did formerly there, or than they now do in the south of France—they find education there co-existent with these crimes, and thence, with all the logic of the gravedigger in Hamlet, they have concluded that it was education that produced the crime, and not any of those residuary causes which education had not attained the means of extirpating. Where there is civilization there is wealth, and where there is wealth desires are awakened, which, if not subdued by an early and careful discipline of these selfish propensities, issue in crime. Bring such beings into contact with such means of gratification, and you will have the desire for the property of others, and consequently a great increase in crime. (Hear, hear.) But how is this reasoning borne out? There is no consideration of any changes in legislation, of the greater means and a greater vigilance on the part of the detectors of crime; of the proportion between the condemned and the committed; not a single statement as to these causes; all these are omitted, or they would have shewn what after all is the fact, that crime has actually diminished. It has been found that 81 per cent. of the non-educated are engaged in crime in Belgium, in France, and in America; while only 16 per cent. of the educated portion of the community were found to be so. I think it right to mention these things, that the people may know that the assertion that education produces crime, is an unjust and unrighteous calumny. (Cheers.) What pretence then is there that the gates of knowledge should not be thrown wide open to the entire world? I would have education made as general as the light of day. (Cheers.) I would have no poor or wretched, no noble and ignoble; they should be distinguished only for superior intelligence and acquirements. (Loud cheers.) That should be the only inquiry, and not whether they wear this or that gown, or come from this or that college. There is one way, and but one way of doing this, by throwing the door of the school wide open; and if this is not

done by the government, the voluntary principle will not do it. For, you must have a general centre upon which all the other accessory wheels must revolve, and this can only be furnished by one presiding intelligence, with which the people themselves must combine. One great improvement which has to be made, in education, besides its universality, is its permanence. Gentlemen, the best instruction you can name in any part of the world, if it is to pass away with this or that man's death, or with this or that portion of the community, it is but a "promise to the ear," not kept to the hope, not realized in deed. I am far from wishing to check the flow of natural and individual benevolence; but I do say that we ought to have a better guarantee for the permanence of any system of education for the people, than the benevolence of any Lady Bountiful, or the vanity of any squire, or the self-flatteries of any portion of the community, be they what they may. I have seen the effect of this voluntary system in Ireland; I have seen a man come forward with large professions of benevolent feeling,—he has given ground on which to build a school, and has offered towards it his subscription; but I have learned by sad experience to fear the Greeks, even when they seem most kind, and I know that these persons expect no inconsiderable return for so much patronage. A few months have scarcely passed away when this very same patron of education, this large builder of schools, this contributor from a long purse to the wants of the poor, has called upon the poor to repay him his contributions, in taking his books, and in following his opinions. What was the result? Why this—the school became split into two sections; one part became his followers, and the other part split off, and set up against him. I have no objection to this in reference to the spread of education; but I wish the light of education to be pure,—I am not for any of the cants of the day, which are raised up in the name of education; all I want is for persons distinctly to avow whether they are for education or for mere proselytism. If they are for proselytism let them say so. There is but one way to strike at the root of this evil, and it is this:—let the people build and keep the people's schools; let there be no patronizers in the case; let every man in this land, whether his coat be new and costly, or old and threadbare, be able to say, as he goes by one of these buildings, "It is mine as well as your's." The poor man may then indeed say to his wealthier neighbour—"I give towards it from a much richer purse than your's—I give to it what I obtain from the labour of my hands, and the sweat of my brow." (Cheers.) We boast of our navies and our armies, and one distinction of our state has been remarked by foreign writers,—that we call all things "*ours*." Why should we not then talk thus of "*our* schools?" Let every man pay by an assessment; and let that assessment be equal, so that every man may know that he contributes his just share, and no more. The three great principles then, which I have endeavoured to inculcate are these:—First, that education should be *improved*, because unless you are doing that, you are doing nothing. I care not where you learn, but very much *how* you learn. It is of no use to talk to me of the number of your schools and your teachers; what I want to know is, if your schools and your teachers

are good, if they are the best you could have. It is not of bricks and mortar I inquire ; it is of that with which we build up the mind of man. The second great principle is, that education should be *universal* ; that it should be limited to no sect, or party, or portion of the community, but equally open and available to all. And the third principle is, that above all things, education, as provided for the people, should be *permanent*. Now the next inquiry of us will be, how is all this to be brought about ? The suggestion which has occurred to me is still in embryo ; it has not been acted upon by government, or by the legislature ; it still forms a mere matter of inquiry ; but I am justified in stating it to you, because it bears the stamp of the approbation of all the other civilized communities of Europe and America. My proposition is, that there shall be two great sources of national education, the government and the people. Every thing in a state ought to be done not only in the best way, but by those instruments which lead to its fulfilment in the best possible manner. There are some things which the government can do much better than the people. Where, therefore, we have a great object in view, we ought not to say, " Let the state alone do it ;" still less, " Let the people alone do it ;" but " Let both do it, and let each do that part of it which they are best fitted to do." There are things, for instance, in education which no individual locality can do so well as the state. Now, for instance, could this town, with all the zeal and enlightenment of its community, with all its great means, with all its spirit and activity, and the accumulation of wealth and splendour which surrounds its name,—how would you find it possible to procure teachers for the whole community ? No ; you must go at once to the metropolis for them. There must be some central board for the inspection of all the schools, which no individual parish or district could take upon itself. There are other things which you can do better than the state. You can watch over your individual school : you can see that no abuses take place in it ; you can take care to keep the building in repair ; you can pay the teacher : you can do all those things better than they could be done by any central board or commission in the world. What was the reason in a late law given by Austria to the Lombard States, authorizing those States to found institutions for themselves ? It was this—that there were things in the local condition of a country which no government, however despotic and overruling, could understand so well as the state itself, and even in legislating for such a state, it was always necessary to inquire from the inhabitants how the thing lay ; and therefore they considered it much the simplest thing to say to the local body—" Legislate for yourselves." Therefore I say, let there be a board of national education ; let that board give the first impulse to the operation of the system, by taking land, building schools, fitting them up, educating teachers, appointing inspectors, seeing that they do their duty, furnishing reports for the guidance of the local boards, and finally, receiving money from government and applying it to the promotion of the national object. But let each local committee take care that the master is paid from their moneys, by a general assessment, and that the school is kept in good repair. These are the two

provinces which, separating the jurisdiction of each, the state and the people, confound neither, but bring them into conjunction for the promotion of the same grand purpose. The very same plan I would propose to be adopted as well for primary schools as for colleges, and also for subsidiary and supplementary education, which supplies the deficiencies of early life, such as mechanics' institutions and scientific and literary institutions, or those which bring on with a new impulse the acquisitions which have been already acquired, such as museums, libraries, &c. All these I would organize in the same way, under a central board, giving to the local boards the duties which I have already enumerated. Then, it is perhaps next objected, that religious education must be given in those schools, and that, therefore, the children being of different religious sects, the thing is altogether impracticable. The answer is, that the test of practicability has been already applied in Ireland, in Prussia, in Switzerland, in America, in France, in Poland,—in every country where there is a mixed population of different sects,—and in every one of them has it succeeded—(Cheers.) What has been discovered? Simply this, that where the community is of one sect, let the teacher be of that sect also, and let him teach his religion. If they happen to be of mixed sects, why not give religious education out of the schools? Where would be the evil or absurdity of it? Will any one tell me that religious education is not better attended to, if given out of school hours with the additional sanction of the pastor of the place? If he has not time for it, there ought to be two or more; and if he has time for it, and neglect this important branch of his duty, he is not fit for his sacred office. (Hear.) I have no more idea of forcing upon any other person my especial tenets, than I would suffer any other person to force his belief on me. To attempt to teach the same belief or creed to different sects is nothing less than to realize the fable of the fox and the stork, who invited each other to dinner. The dinner which the fox gave was a very good dinner for foxes, but did not suit the stork at all; and precisely the reverse was the fact with the dinner which the stork gave. And speaking without profaneness, that has been precisely the manner in which education has been offered to the people of Ireland. But what education? One shackled with the condition that those who were taught should adopt and hold one particular religious belief. It was the dinner of the fox given to storks. If this is the case in Ireland, it is the case in England and anywhere else. If you are to give education, it must be without this condition. You must not attempt to give religious education of any one sect in your schools. I once asked a member of parliament this very simple question, "Do you pretend to say that a child, who can scarcely distinguish one tree from another, and who is ignorant of the simplest nouns in our language—do you mean to say that a child can read straightforward through the books of Leviticus and Numbers, and understand the subject of which they treat?" "No; I don't think he could." "Why then do you make the Bible a school-book?" "Oh, I think there is no harm in having it there." "For what purpose? To read?" "No." "What do you think if, with their spelling-book,

were bound up the six books of Euclid?" The answer was, that the six books of Euclid were not religious books; but he did not deny the conclusion that religious books were often as much beyond the children's comprehension as Euclid itself. Give the Bible to the child when he is capable of understanding it, that he may know the Holy Scriptures, and, knowing, venerate them; for without a knowledge of them there can be no respect for them; for it is not the mere words; the Scriptures are not a mere mechanism of education; they are living waters, not stagnant pools; and by using them as school-books you do this farther and more dreadful injury—you incapacitate that child's mind by thus injudiciously forcing it, not only for the study of the Scriptures, but for many other occupations of life. (Hear.) And to the teachers of the Scriptures I would farther say, you indulge in the very practice that will tend to revolt the child's mind at the very sight of the Scriptures afterwards, and thus injudiciously defeat your own object. Have I not then a right, as a venerator and lover of the Scriptures, to appeal against these men for thus injudiciously placing them too early in the hands of children? I would honour the Scriptures by teaching the Scriptures at a later period, when they could be better understood, and I would improve the intellect by allowing the mind to shoot and burst forth of itself. There should be no forcing of buds in the human plant, lest it prematurely wither and decay. (Cheers.) You see the profligate and the infidel, and wonder, when perhaps a man acquainted with causes as well as effects, would lead you back to the early hours of life, when you see an extravagant apprehension that the child should not read the Scriptures enough, implanting in his mind a real disgust for them, and a misapprehension of their great truths. (Cheers.) Another great difficulty is the changing of the means of education. But infant schools have taken up the ground. They deal with innocent and unsophisticated minds; they have gone into that temple of the Divinity, an infant's mind, which no one can approach without catching some inspiration and purification by what I may venture to designate the neighbourhood of the Godhead. This they have at last, in many cases, consented to do; but still here and there you will meet with scattered remnants of the old system, where the rod is still held in idolatry as the only means of cultivating the mind; even Scripture is quoted in support of it, when, if they would only cast their eyes about them, they would find that facts and reason are both against them. Facts have shewn this, that in schools where the rod is not used, every faculty has been better educated. To take colleges, I have had it from a person who has been successfully managing, for a long time, boys from seventeen years of age to twenty, that he never had recourse to any other remedy than a kind word. To go down to other schools, do you tell me that in the dame schools, the primary schools, punishment is required? I will take you to the schools of Hackney, and to others in the metropolis, and to the Victoria Asylum. The children are put there when they are abandoned by their parents, and are almost thoroughly given up to low habits and to crime. I found one child, cast by his parents into the street,

tied in a bag, his body filthy, and his mind as much infected as his body. They took that child into the school and educated it. With the rod? No; but with kindness, and the whole demeanour of the child was completely changed. Nor is this confined to boys any more than girls. In the Victoria Asylum I asked the teacher, scarcely a week ago, whether there were any instances of thieving and lying among her pupils? Remember from what districts they come; from the very centre of St Giles's, from Southwark, and from the neighbourhood of Newgate. She told me that during the time she had been in the administration of the asylum, she had not one single instance of either stealing or lying. At Ealing the teachers give exactly the same account. I asked the teacher—"Is there a liar or a thief among your pupils?" "No." I questioned the boys why; and their answer was that it was a crime to steal or to lie. One said that to lie was a crime against God. I asked, is it not inconvenience to yourselves? "Yes," was the reply; "we lose the confidence of our fellows." "What is thieving?" "It is taking what we ought not." "What ought you not to take?" "What is not your own." "Why do you pay rent for your garden?" "Because as we sell the produce of our ground, we ought to pay for that which makes the produce grow." These children I found educating under a noble tree; joyous in the reception of a physical as well as a moral education; and the teacher, not trusting to school-rooms or rods, but walking about with them as an elder companion, joyous in his pupils, and they rejoicing in the opportunity of being educated. And you talk of prayer—they pray in the sunshine of heaven, and in the beautiful nature around them; and they say, "We like teaching when teaching comes, and working when working comes." Would those boys have been better if the rod had been held over them? No; if they would, they would not have been Englishmen, and I am one of those who glory in resistance to punishment when punishment is unjust. In speaking of this education, I confine myself not to the education of any one class, but I go up to the university itself. Do you suppose that there is any inherent malignity of nature in our legislature, that makes them determine upon misleading and injuring the people? No; their whole crime is ignorance; they do not know how to teach the people otherwise, because they have never been taught themselves in what justice consists. Do you suppose that a young man whose whole college life has been dissipation, which he has been in the habit of looking upon as the model of all excellence, and whose only trophy is the brush of a fox or of a hare—do you suppose that he can be capable of guiding the vessel of the state in a storm; and are we to be surprised if he runs it upon the rocks? Yet legislation is said to be the only science in which quacks are sure to prosper without scarcely one essential qualification being bestowed upon them. These are the scions of legislation: these are they to whom is entrusted every improvement of our laws; and hence it is that we have an immensity of ill, and that the whole set of our six hundred and fifty legislators are continually engaged in throwing down, like Mr Nash, in order to build up again, or in building up that we may have the pleasure of throwing down again. If, then, we are to reform education, we must reform it altogether. It would be

absurd to say, here is a well-educated middle class; but the aristocracy needs no education. How is it, then, that a better system of education is not obtained? You can do it; you are the men to do it, by forcing education upon this class, by telling statesmen that they must be statesmen in mind, and not in money; that they must approve themselves by the only right standard, a true communion with all the interests and portions of the country; that they must know their trade, their profession, before they dare to exercise it in the face of an enlightened nation; for we have now come to that state of society when nothing is to be achieved by exploits. (Hear.) The time of exploits is gone by; there is no such thing as a political or a legislatorial Jack the Giant-killer now-a-days. Look at the progress of your railway. Day by day the hand laid one stone patiently upon another, the labour of one hour adding a small portion to that of the last, all the workmen present in their various subdivisions of labour; all their various faculties applied, each to their particular place and station; and with these means they have raised what no single individual, be he Napoleon, or be he a greater man, could ever hope to accomplish. The great agents of our age are, steam on the one side, and education on the other. You, I say, can effect the introduction of a better system of education; for all that is wanting now is this,—that the will of the people shall be felt in the Legislature, and that the Legislature should make the Ministry feel with it. We wonder at some of the changes that we see take place; we think them abrupt alterations of a state of things which has lasted a long time; but there has been no revolution in our times, however apparently abrupt, which has not taken place effectually years before. The legislature is merely that which seals and ratifies. The revolution is done and over in the popular mind before it is registered or ratified by the government or the legislature. So I say you have in your hands this revolution, a peaceable but a mighty one,—one upon which all others depend,—one which is to give them all smoothness and facility. Before I sit down, let me remark that, in addition to a national organization, you are called upon, more especially in this town than in any other portion of this kingdom, to aid the efforts now making to effect this most desirable event. When I was in London last year, it was urged that an educational society would be desirable, its object being to afford information to Ministers and to the Legislature upon the subject. We are too apt to imagine that England is the world, that the wooden walls of Old England are to shut out all illumination, as well as all attack, from the continent,—and, consequently, there is not only no anxiety to obtain information, but there is an inclination to despise it and disregard it when furnished. In the Commons, if any man happens by any chance to say that such a plan is in operation in Belgium or in France, you see the lovers of things as they are shrug up their shoulders as they say, “Yes, that may be all very well for Belgium; but as for us, we can afford to do otherwise.” This society in London was to be formed for the purpose of collecting from every source all the intelligence and information that could be obtained, with regard to the progress of education, either in this country or abroad. It was found that many educational societies, already founded, were scattered in various parts of the kingdom, but that they had no means of connec-

tion with the metropolis; and it was therefore proposed to be in communication with all these, and to endeavour to promote the formation of others. In the evidence before the Educational Committee of the House of Commons, our witnesses were taken from the north and south, and east and west, from the three kingdoms: we had testimony from professors at the universities, from catholic priests, from presbyterian clergymen, from unitarian ministers, from every possible department of the country or of teaching; and, singular enough to say, there was in all these various classes of persons a general harmony of opinion. But they knew not each other; they were surprised to find that government had discovered the same things as themselves; they were united in sentiment and opinion as one body; and how well it would have been if they had had some opportunity, some common channel of communication with each other. How far would it not have advanced the cause of education! A national system might by this time have become the law of the land. I urge you to forward the cause of this society, by establishing one here in combination with our's. You have already the elements of such a society amongst you. We wish to gain and to give information. We wish to collect scattered truths into one focus, and again distribute them to all. We do not propose to ourselves anything like the organization or administration of schools, in the metropolis or elsewhere, but merely the diffusion of information on this little-understood subject. I therefore say to you, engage with us in this work; you can do much good, because if a national board be formed, your society will furnish opportunities to that board to profit by your information; and if it be not instituted, such society will shew the government and the nation that we are determined not to be left behind other nations, but to hold our ancient place in the van of the civilization of Europe. (Cheers.) In France, in 1834, they organized a complete society and system of national education. In Italy you see education extending, even the Pope's states not excepted, upon a liberal scale, and a national system. By the latest information from Switzerland, we find national education made compulsory in the republican cantons of that country; and we have found those poor states giving four times as much for the people's instruction as the amount of any other charge upon the state, thus putting a right value upon education. Prussia you know too have been active in the cause of national education from Mrs Austin's translation of Cousin's work; but they have made great advances even since the publication of that work, as later works shew. In Germany they have made great strides; Bavaria is still more educated than Prussia; Denmark has a similar system; even Russia is moving in this great march; and in Belgium a national law of education was passed but the other day in their new chambers. In America there is not one state but has its provision for the education of its own people, sanctioned by its own separate legislature. Great Britain is the only country in the civilized world which has not a national system of education. (Hear, hear.) Then, gentlemen, let me entreat you, as you value your own interests, as you value the interests of the generation that is fast rising around you, put your hands earnestly to the work. Remember the words of Scripture,

“He who putteth his hand to the plough, and holdeth it back, is not worthy of the kingdom of heaven.” I know not how to separate education from religion: it is a part of that holy faith which we profess, to enlighten the ignorant, and in doing so we do that which most benefits our kind. The friend of education extends its influence to future generations, and if the present is passing away from him, he at least makes sure of those which are coming after it. But do I say that even the present generation has gone too far by, to be influenced by a better system? No; I would send out those apostles of truth and peace, the little children that you have educated in your infant schools; I would introduce them into the peasant’s cabin, and into the hovel of the operative, even into the dungeons of vice and iniquity which fester in all our cities, and use there their kindly influence to reclaim even the most hardened malefactor. But a few days ago, I heard a member of parliament state at a public meeting, that he was going home from the house one night, when he heard a domestic quarrel. The husband was about to smite his wife, because she sought to draw him from the gin-shop; he baffled all the attempts of her strength to keep him back, but a voice, which the gentleman well said it would scarcely be a figure of speech if he called it an angel’s, was heard between them both. The man was arrested in a moment: the child clung to him: the father snatched him up in his arms, folded him to his breast, and was reclaimed. (Loud cheering.) Will any one then say, you cannot reclaim even the present generation? It has been well said by a German writer, that he who writes for the age will also write worse than the age. Let us aim at something wiser and better than we have yet seen in society around us,—let our motto be “Education reform, and the virtue, happiness, and real glory of the people of these realms.”—At the conclusion of this animating, philanthropic, and truly eloquent address, of which the above may convey the sense, but can give no idea of the effect and impression produced on those who heard it, the company rose and gave the honourable gentleman several rounds of hearty cheers.

Several other able and eloquent speeches were made, especially by Mr Prentice, Mr Watkin, and Mr Rathbone, all manifesting the same liberal and enlightened spirit.

Mr Simpson delivered one address to an audience of 3000 of the working-classes in Liverpool, and above 1000 (owing to the more limited accommodation of the place) in Manchester, and realized what he predicted when fears were expressed for his success, that if the feelings of man, be his rank in life what it will, are addressed according to the constitution given them by their Creator, they will respond with all their native generosity and kindliness. His Liverpool audience stood (for there were no seats in the large hall) for an hour and a half, gave the most silent and fixed attention, and when their feelings broke out, it was always when the sentiment applauded was of a high moral caste.

Mr Simpson has received invitations to visit several other places in England and Ireland, all of which he hopes to be able to accept. This sign of the times is truly cheering.

No. VIII.

EXTRACTS FROM REPORTS OF THE COMMISSIONERS appointed by the LORD-LIEUTENANT to administer the FUNDS granted by Parliament for the EDUCATION of the POOR of IRELAND. Ordered, by the House of Commons, to be printed, 3d March 1834.

To his Excellency the Lord Lieutenant-General and General Governor of Ireland.

WE, the undersigned Commissioners appointed to administer the Funds granted by Parliament for the Education of the Poor of Ireland, beg leave to report to your Excellency as follows:—

We commenced receiving applications for aid towards Schools in January 1832, and the total number made to us to the present time amounts to 1548.

We have granted assistance to 789 Schools which are now in full operation. We made grants to 52 other Schools, which have since ceased to be in connection with us; in general, we deemed it right to discontinue aid to them in consequence of the reports of our inspectors. We have promised aid towards the building of 199 Schools, which have not as yet been completed.

We have rejected 216 applications, and have 292 now before us for consideration.

The Schools which we already have in operation are attended by 107,042 children; and according to the estimates transmitted to us, those which are to be opened in the houses not yet finished will be attended by a farther number of 36,804; so that the whole of the Schools existing and in preparation will afford the benefits of education to 143,846.

We have the satisfaction to state, that throughout our correspondence with the patrons of schools, we have found them disposed to act with perfect integrity and candour: some instances of deviation from our rules have been reported to us, but on inquiry into the circumstances, we have in general received such explanations as have been satisfactory to us.

An important part of the duty entrusted to us is the preparation of books for the use of the Schools and School Libraries. We have hitherto directed our attention chiefly to the compilation of books for schools only; we have prepared and published four numbers of a series of reading books, to which we propose to add a fifth; the lessons of which these books consist have been so written or selected as that, while they are used in reading exercises, they convey elements of knowledge to the children in regular order. We have also published treatises on arithmetic and book-keeping, and a translation of Clairaut's Geometry. Some books having been hastily prepared to meet the urgent necessities of the schools, will require a farther revision, but we are enabled to add, that the whole have already met with very general approbation, and we propose so to arrange the

prices and mode of sale as to bring them as much as possible into general use.

Besides these works on the ordinary subjects of education, we have compiled and printed two numbers of a series of lessons from the Holy Scriptures, one from the Old, and the other from the New Testament, and we propose to go on adding to them until we complete a copious abstract of the narrative parts of the Sacred Volume, interspersed with suitable passages from the poetical and didactic parts of it. We proceed on the undertaking with perfect unanimity, and anticipate, from the general circulation of the work, the best results.

It having been imputed to us that we intended to substitute these extracts from the Scriptures for the Sacred Volume itself, we deemed it necessary to guard against such misrepresentations, by annexing to the first number of them the following preface:—

“These selections are offered, not as a substitute for the Sacred Volume itself, but as an introduction to it, in the hope of their leading to a more general and more profitable perusal of the Word of God. The passages introduced have been chosen, not as being of more importance than the rest of Scripture, but merely as appearing to be most level to the understandings of children and youth at school, and also best fitted to be read under the directions of teachers not necessarily qualified, and certainly not recognised, as teachers of religion; no passage has either been introduced or omitted under the influence of any particular view of Christianity, doctrinal or practical.”

It has been farther imputed to us, that we denied to children the benefit of religious instruction, and kept the Word of God from them; to guard also against this extraordinary misrepresentation, we have introduced the following notes into our regulations:

No. 1. “The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to embrace a competent number of hours in each day, is to consist exclusively of instruction in those branches of knowledge which belong to literary and moral education. Such extracts from the Scriptures as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used, during those hours allotted to this ordinary school business.

No. 2. “One day in each week (independently of Sunday) is to be set apart for religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children, shall have access to them for that purpose, whether those pastors have signed the original application or not.

No. 3. “The managers of schools are also expected, should the parents of any of the children desire it, to afford convenient opportunity and facility for the same purpose, either before or after the ordinary school business (as the managers may determine) on the other days of the week.

No. 4. “Any arrangement of this description that may be made, is to be publicly notified in the schools, in order that those

children, and those only, may be present at the religious instruction, whose parents and guardians approve of their being so.

No. 5. "The reading of the Scriptures, either in the authorized or Douay version, is regarded as a religious exercise, and as such, to be confined to those hours which are set apart for religious instruction. The same regulation is also to be observed respecting prayer.

No. 6. "A register is to be kept in each school, recording the daily attendance of the children, and the average attendance in each week and each quarter, according to a form to be furnished by the Board."

We have thus shewn to all who choose to read our rules, with the view of understanding, not perverting them, that, while we desire to bring Christian children of all denominations together, so that they may receive instruction in common in those points of education which do not clash with any particular religious opinions, we take care that sufficient time be set apart for separate religious instruction, and that the ministers of God's Word, of all Christian creeds, and those approved of by them, shall have the fullest opportunity of reading and expounding it, and of seeing that the children of their respective denominations do read and understand it, not only weekly, but daily, if they think proper.

The success which has attended our labours, as appears by the progress we have made, abundantly proves that the system of education committed to our charge has been gratefully received and approved by the public in general; we trust it will continue to spread and prosper.

It shall be, as it ever has been, our constant object so to administer it as to make it acceptable and beneficial to the whole of His Majesty's subjects; to train up and unite through it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship towards each other, and thus to render it the means of promoting charity and good will amongst all classes of the people.

We annex a statement of our receipts and expenditure to the 31st December 1833, and of our present liabilities, to which we beg to refer. (Signed) LEINSTER; Rd. DUBLIN; D. MURRAY; FRANC SADLEIR; JAMES CARLISLE; A. R. BLAKE: ROBERT HOLMES.

The Commissioners have sent forth two reports in addition to the foregoing, since the first edition of this work was published. These convey the most encouraging information as to the working of the system. The third report, after stating the progress and condition of the schools, is entirely devoted to the irksome and ungracious task of repelling a number of unfounded charges brought against the system in a speech delivered by the Bishop of Exeter, in the House of Lords, on 15th March 1836, in moving for a select committee to inquire into the operation of the Commission for national education in Ireland. The leading charges are gross neglect of duty as to religious instruction, and utter indifference as to the morals of the teachers—giving pecuniary aid to schools in connection with monasteries and nunneries—permitting altars for mass to be erected in

the school-houses—perversions of the funds towards building a Roman Catholic chapel—Scripture extracts containing corruptions tending to favour the peculiar doctrines of the Church of Rome—books used in the schools offensive to Protestants. The report is too long for insertion here, but it is confidently referred to as conclusive in favour of the Commissioners on all these and several other points. The report concludes in the following eloquent and truly Christian terms:—"We have gone through the whole of the pamphlet, and have answered, we hope, every tangible part of it. We have thus noticed it because it was your Excellency's wish that we should do so; we should otherwise have spared ourselves so ungrateful a task. We accepted the commission with which we are charged in the hope that it might enable us to pour oil on the troubled waters of Ireland, and to allay those dreadful dissensions which divide and distract her people. We are labouring so to do. We have no sordid object to accomplish, no factious purpose to serve, no bigoted passion to gratify; we are endeavouring to give a new stamp to the rising generation of the country; to bring children of all denominations together from their infancy, in feelings of charity and good will; to make them regard each other, not as belonging to rival sects, but as subjects of the same King, and fellows in the same redemption; so that all who profess and call themselves Christians may be led into the way of truth, and 'may hold the faith in unity of spirit, in the bond of peace and in righteousness of life.' This is the end we seek; we feel that we have so pursued it as to entitle ourselves to public confidence and support, and that confidence and support we have the satisfaction to say we enjoy and received from many persons of different religious views, and of different political opinions. We, therefore, hope it may not again be deemed necessary that we should give a formal contradiction to the accusations which prejudice or malice may from time to time put forth against us. If persons who see, or think they see, any thing wrong in the working of the system committed to us, will communicate with the Board upon the subject, they will find us ever ready, to the utmost of our power, to apply a remedy to the evil. If they will not do so, and will yet assail our proceedings before the public, it may, we think, be safely left to the candour and good sense of the country, without any interference from us, to discriminate their motives, and deal with their statements according to their deserts. (Signed) LEINSTER; RICHARD DUBLIN; FRANC. SADLIER; JAMES CARLISLE; A. R. BLAKE; ROBERT HOLMES."

13th July 1836.

NOTE.—I omitted to recommend, in the body of the work, Mrs Loudon's valuable volume on "Philanthropic Economy." Her chapter on the Philosophy of Happiness is in entire consistency with the views of this work, and brings out the doctrine so eloquently and practically, that it is worthy of being got by heart by every well-wisher of his species. The whole of her work is admirable.

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THE END.

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